CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, MAY 2, 1835. NO. 716.---VOL. XIV.---NO. 38.

RELIGIOUS MISCELLANY.

THE DEVOUT SOUL.

Extract from the Select Works of Bishop Hall.

Devotion is the life of religion; the very soul of piety; the highest employment of grace, and no other than the prepossession of heaven by the saints of God, here upon earth; every improvement whereof is of more advantage and value to the Christian soul, than all the profit and contentments which this world can afford it.

There is a kind of art of devotion, if we can attain unto it, whereby the practice thereof may be much advanced. We have known, indeed, some holy souls, which, out of the general precepts of piety, and their own happy experiments of God's mercy, have, through the grace of God, grown to a great measure of perfection this way, which yet might have been much expedited and completed by those helps which the greater illumination and experience of others might have afforded them. Like as we see it, in other faculties, there are those, who out of a natural dexterity, and their own frequent practice, have got into a safe posture of defence, and have handled their weapon with commendable skill, whom yet the fence-school might have raised to a higher pitch of cunning.

As nature is perfected, so grace is not a little furthered by art, since it pleases the wisdom of God to work ordinarily upon the soul; not by the immediate power of miracle; but, in such methods, and by such means as may most conduce to his blessed ends. It is true, that all our good motions come from the spirit of God; neither is it less true, that all the good councils of others proceed from the same spirit; and that good spirit cannot be cross to itself; he, therefore, that infuses good thoughts into me, suggests also such directions as may render us apt to receive and improve them. If God be bounteous, we may not be idle, and neglective of our spiritual aids.

If you tell me, by way of instance, in a particular act of devotion, that there is a gift of prayer, and that the spirit of God is not tied to rules, I yield both these; but, withal, I must say that there are also helps of prayer, and that we must not expect immediate inspirations. I find the world much mistaken in both. They think that man has the gift of prayer, that can utter the thoughts of his heart roundly unto God, that can express himself smoothly in the phrase of the Holy Ghost, and press God with most proper words and passionate vehemence; and, surely, this is a commendable faculty, wheresoever it is; but this is not the gift of prayer; you may call it, if you will, the gift of elocution. Do we say that man has the gift of pleading, that can talk eloquently at the bar; that can, in good terms, loud and earnestly importune the judge for his client? and not rather he *that brings the strongest reason*; and quotes his books and precedents, with most truth and clearest evidence, so as may convince the jury and persuade the judge? Do we say he has the gift of preaching, that can deliver himself in a flowing manner of speech to his hearers; that can cite Scriptures or Fathers; that can please his auditory with the flowers of rhetoric? or rather, he that can divide the word aright, intrepret it soundly, apply it judiciously, put it home to the conscience; speaking in the evidence of the spirit; powerfully convincing the gainsayers; comforting the dejected; and drawing every soul nearer to heaven? The like must we say for prayer; the gift whereof he may be truly said to have, not that hath the most rennible tongue; for prayer is not so much a matter of the lips as of the heart; but, he that has the most illuminated apprehension of the God to whom he speaks, the deepest sense of his own wants, the most eager longings after grace, the ferventest desires of supplies from heaven; and, in a word, whose heart sends up the strongest groans and cries to the Father of Mercies.

Neither may we look for enthusiasms, and immediate inspirations; putting ourselves upon God's Spirit, in the solemn exercises of our invocation, without heed or meditation; the dangerous inconvenience whereof hath been too often found in the rash and unwarrantable expressions that have fallen from the mouths of unwary supplicants; but we must address ourselves, with due preparation, to that holy work; we must digest our suits, and fore-order our supplications to the Almighty, so that there may be excellent and necessary use of meet rules of our devotion.

He whose spirit helps us to pray, and whose lips taught us how to pray, is an all-sufficient example for us. All the skill of men and angels cannot afford a more exquisite model of supplicatory devotion, than that blessed Saviour of ours gave us in the Mount; led in by a divine and heart-raising preface; carried out with a strong and heavenly enforcement; wherein an awful compellation makes way for petition, and petition makes way for thanksgiving; the petitions marshalled in a most exact order; for spiritual blessings, which have an immediate concernment of God, in the first place; then, for temporal favors, which concern ourselves, in the second. So punctual a method had not been observed by Him that heareth prayers, if it had been all one to him, to have had our devotions confused and tumultuary.

There is commonly much mistaking of devotion; as if it were nothing but an act of vocal prayer, expiring with that holy breath, and revived with the next task of our invocation: which is usually measured of many, by frequence, length and smoothness of expression, loudness, vehemence. Whereas, indeed, it is rather an habitual disposition of a holy soul, sweetly conversing with God, in all the forms of a heavenly, yet awful familiarity; and a constant entertainment of ourselves, here below, with the God of Spirits, in our sanctified thoughts and affections; one of the noble exercises whereof, is our access to the throne of grace in our prayers; whereto may be added, the ordering of our holy attendance upon the blessed word and sacraments of the Almighty.

Nothing hinders, therefore, but that a stammering suppliant may reach to a more eminent devotion, than he that can deliver himself in the most fluent and pathetical forms of elocution, and that our silence may be more devout, than our noise.

We shall not need to send you to the cells or cloisters for this skill, although it will hardly be believed how far some of their contemplative men have gone in the theory hereof; perhaps, like as chymists gave rules for the attaining of that elixir which they never found: for, sure, they must needs fail of that perfection they pretend, who are commonly in the object of it, always in the ground of it, which is faith; stripped, by their opinion, of the comfortable use of it, certainty of application.

As there may be many resemblances betwixt light and devotion, so this one especially; that as there is a light universally diffused through the air, and there is a particular recollection of light into the body of the sun and stars; so it is in devotion; there is a general kind of devotion that goes through the renewed heart and life of a Christian, which we may term HABITUAL and VIRTUAL; and there is a special and fixed exercise of devotion, which we name ACTUAL.

TREATMENT OF CHILDREN.

1. Secure the affections of your children for yourself, for each other, and for home. Do this by a pleasant countenance, pleasant tones, kind offices, orderly arrangements, good books, adapted to the age and capacity, and cheerful, enlightened and profitable conversation. Many children run from home to get rid of scolding, disorder, sour looks, or its dull uninteresting monotony. They find little instructive or pleasing in the conversation. They have no interesting books or periodicals, and hence learn to murder time with cards, chess, billiards, vain stories, obscene songs, &c, &c, until led from one vice to another, they become inebriates, idlers and profligates, and end their days in sorrow and ignominy.

2. Maintain an authority over them.—For this purpose abide by your own decisions. Never allow teasing. Perform what you threaten, else they will learn lying from your own lips. Give reasons for what you do. Make them feel that correction is as painful to you as to them—(cruel parents will have bad children.) Look them full in the face when you speak to them, and teach them to look at you. Never allow yourselves to repeat a direction several times: and always enforce your precepts, counsels and demands from the Bible.

3. Make it your constant care to inculcate piety. Let them see that this is the great desire of your soul concerning them: that you never lose sight of this object. Pray for it in the family; impress it upon them before any special means of grace; cultivate in them a taste for Christian biography.—To this end select the most interesting and affecting biographies, and water your labors with many closet prayers.

"He that winneth souls is wise." "And he that converteth a sinner from the error of his ways shall save a soul from death: "and hide a multitude of sins."—*Chr. Adv. & Jour.*

TO THE CHRISTIAN STUDENT.

Do you ever experience the proud internal consciousness of superior genius or learning? God has placed a ready antidote within your reach.—The abode of learned leisure is seldom far from the humble dwelling of some unlearned Christian. Thither let your steps be directed. Take sweet counsel with your poor uneducated brother.—There you will find the man, whom our Savior "delighteth to honor." His mean chamber, graced with one well-worn book, is as "the house of God and the very gate of heaven."

Observe how far the simplicity of his faith, and the fervor of his love, exceed any thing you can find in your own experience, cankered as it is with intellectual pride. God has taught him many lessons of which all your learning has left you ignorant. Make him your instructer in spiritual things. He is a stranger to the names of your favorite poets and orators; but he is very familiar with "the sweet Psalmist of Israel." He can give you rich portions of the eloquence of one who "spake as never man spake." He cannot tell you the number of the stars, but he will discourse excellently concerning "the Star of Bethlehem." He is unable to attempt the solution of a difficult problem, but he can enter into some of those deep things of God's law, which to an unhumbled heart are dark and mysterious. He will not talk to you "in the words which man's wisdom teacheth:" but oh! what sweet and simple expressions of divine love are those "which the Holy Ghost has taught him!" He "knows nothing but Christ crucified," but this is the excellent knowledge, compared with which all other knowledge is foolishness. He has "the fear of the Lord;" that is wisdom. He departs from evil; that is understanding.

When your soul is refreshed by this simple and lovely communion with one of the meanest of God's saints, return to your learned retirement, look over your intellectual possessions. Choose out the brightest jewel in your literary cabinet, place it by the side of "the meek and quiet spirit" of this obscure Christian. Determine which is the "ornament of greater price." Compare the boasted treasures of your mind, with the spiritual riches of your illiterate brother. Turn over the whole catalogue; let not one be omitted: the depth of your understanding, the strength of your reasoning, the brilliancy of your fancy, the fire of your eloquence,—be proud of them,—you cannot; they dwindle into insignificance, they appear to you as a drop in the ocean.—*Mrs. J. Graham's Life.*

READING THE BIBLE.

It has often been remarked that many who have the reputation of being good readers, make bad work in reading the Bible. While they pronounce the words of a common author with life and spirit, and by proper tones and emphasis, make his meaning perfectly plain to his hearers, they pass over the most beautiful, or thrilling passages of scripture in so tedious, monotonous a manner as to divest the language of the greater part of its power. They pay no regard to inflections,—to emphatic words, or the peculiar modulations of voice, required by the particular sense or strain of the passage.

It is very desirable that there should be an improvement in the manner of reading the Bible. No book needs to be read in stricter accordance with the true principles of good reading. The true meaning of many passages is often wholly lost and a wrong one substituted in its stead, by an inattention to the proper inflections. The force, the beauty, the life of the words of inspiration, depend very much upon the manner in which they are pronounced. Even when reading silently to ourselves, a knowledge of the proper tones and emphasis is important. We think in words, and as we run silently over a page, we naturally give in our minds some peculiar tone to every word and syllable,—if a tone or emphasis thus mentally given be incorrect, it will affect the meaning or force of the passage nearly as much as though pronounced aloud. Every reader must have felt the truth of this remark.

It is lamentable that the scriptures are so badly read in many schools and families.—The dull and drawling manner in which one word after another is pronounced, is calculated to leave the impression that the Bible is the dullest of books. This ought not to be. Children should be taught to regard it with most interest, as well as the most important of all books, and to read it with as much attention and as much care as any other book. They should be taught *how* to read it, and when, through ignorance or carelessness, they give a wrong inflection or emphasis to a word, they should be immediately corrected.

Ministers often complain of great difficulty in reading the Bible. When children they acquired habits it is not easy to overcome. They were accustomed to repeat passages with so little regard to the punctuation, inflections, or emphasis, as to render it hard to pronounce them properly.—*Philadelphian.*

VISIT OF PUBLIC SHIPS OF THE U. S. TO BEYROOT.

Letter from the Rev Mr Smith, dated Mount Lebanon, Sept. 27, 1834, and published in the April number of the Missionary Herald.

A recent journey with Mrs Smith and Mr and Mrs Whiting to the Bukaa and Baalbek, has preventing my reporting at an earlier date a recent visit to Beyroot of two of our national ships. Such a visit has long been desired by us. Besides the pleasure we anticipated from the sight of our flag, and the presence of so many of our countrymen, we had wished such a visit, that it might give the people an idea of our distinct national existence: and also from the impression it might make, we had expected to derive important protection in times of danger. In the actual result, I am happy to say, not only have our anticipations been realized, but we have received decided countenance in our missionary labors.

The Delaware line-of-battle ship and the schooner Shark, the former bearing the flag of Commodore Patterson, arrived at Beyroot on the 29th of August. The Commodore's lady and three daughters were with him. The ships had previously anchored at Joppa, while all the officers but one, and the commodore's family, in two successive companies, went up to Jerusalem. A number of the sailors, also, took that opportunity to visit the Holy City, the zeal of some leading them to travel the distance on foot. Such a number of Franks had rarely arrived there in company since the time of the crusades. In the commodore's party, seventy-three Americans entered the gates of Jerusalem together. Upon the city, such a company coming from the ends of the earth, from a country, the name of which most of the people probably had never heard, made a deep impression; and it was a favorable one to our nation. Upon the visitors themselves the impression left by witnessing those once consecrated scenes, was deeply solemn. Mr Jones, the chaplain, assured us, that he believed, as they went to Calvary, Gethsemane, the Mount of Olives, and Bethlehem, the whole company could easily have wept.

The Commodore wishing to visit Damascus, the residence of the governor general of Syria, set out on Monday for that place with two of his daughters and a party of ten or twelve officers. Mrs Smith and myself accompanied them as far as Bhamdoon, dining with Mr Whiting at Aaleih on our way. With us they spent the night, in such rude accommodations as we could offer them in our mountain village. To welcome to our homely fare on Lebanon, so many of our countrymen, and they friends whom our short acquaintance taught us to esteem so highly, was a pleasure as great as it was unexpected. Leaving the next morning, they reached Damascus in forty-eight hours from Beyroot, half the time usually consumed in the journey. After spending two days there, visiting the ruins of Baalbek on their return, they reached us again to breakfast—on the next Tuesday; and then hastening down to Beyroot, prepared for their departure.

In the mean time, on the Sabbath at the request of Mr Jones, who had accompanied the Commodore with the approbation of Captain Nicholson, it had devolved upon me to preach on board. No American vessel having been seen at Beyroot before, and the Delaware being the first line-of-battle ship, of any nation, that had entered the harbor within the recollection of most, great curiosity was excited by her appearance; and free admittance being allowed, the natives flocked to see her in crowds. On the Sabbath when I preached, the number of visitors was unusually large, and being permitted to remain during worship, they stood around us as spectators, and numbered almost as many as the sailors themselves. Such a rare opportunity of exhibiting to them our simple and solemn form of worship, I considered of inestimable value. It was a most affecting scene, as we stood assembled upon the quarterdeck, the capstan covered with our national flag to serve the speaker as a pulpit, to see nearly a thousand weather beaten sailors listening with attention to hear his words, and such a multitude of Arab Christians, Moslems, and Druzes, encircling the assembly with eager and serious curiosity. As, in these circumstances, I called to grateful remembrance the unequalled privileges of that land, which with one heart we called *our country*, thanked God for our meeting in this land of darkness, and prayed for light from heaven upon the benighted souls around us, emotions unutterable overcame me, and I would gladly have 'sought a place where to weep.'

The admission of all clases so freely to the ship was allowed by the Commodore to impress upon them an idea of our character and power as a nation. He has practised it wherever he has been, and here, at least, it had a happy effect. It was the first time the people had conceived of our national existence as a reality: even the name of America having been hitherto almost unknown, except in the cities. Now the knowledge of it has become extensive. Mountaineers of Lebanon, from a distance of one or two day's journey, flocked on board in crowds, including peasants, Maronite priests, shiekhs and emeers; and the impression they received will not soon be effaced. And I am happy to inform you that it entered decidedly into the designs of the Commodore, that this impression should be such as to afford us countenance in our missionary operations. I was assured that friendliness to us was the leading inducement that brought him hither. He inquired respecting our operations, especially in education, assuring us that he did it, not only here but elsewhere, that he might communicate the information to government, it being interested to know respecting them.

Before going to Damascus, he intimated that to be of use to us was one of the objects he wished to accomplish. On his return he informed me that he had conversed some time with the governor-general of the country respecting us, commending us to his favorable regards; and had received the assurance of that officer, that he would allow no evil to befall us, and would himself act the part of American consul. And on taking leave the commodore requested to be informed if we should be at any time in difficulty or danger, saying that in such a case he should soon be near.

We trust the decided opinion commodore Patterson has formed of the safety of the navigation of this coast in summer, will occasion us to receive other similar visits from our national ships. And we hope ere long, the merchants of our country will try if it be not for their interest to open a direct communication with Syria. Our consul, himself a merchant, and ourselves have a decided impression that it would succeed. It is but three or four years since the first attempt at a direct trade with England was made, and now the number of vessels which arrive from that country annually is considerable.

[From the Eclectic Review.]

BRITISH REFORM IN CHURCH AND STATE

Whosoever succeeds to the administration of [illegible] affairs, will have no enviable post. Although, through the goodness of Divine Providence, we are at peace with all the world, and enjoy internal prosperity in most of the branches of productive industry, never, perhaps, was the Minister of this country placed in a more responsible or arduous situation. Time was, when the most serious duties of the Cabinet were, to frame a treaty, or plan a campaign, and to raise loans for subsidizing our continental allies. Military tacticians and skilful financiers might then manage to conduct the affairs of State, and might even pass for heaven-born statesmen. The government of Austria or Russia was then scarcely a simpler affair than the government of England by the machinery of loans, borough votes, and the ecclesiastical janizaries distributed over the country. The unintelligent masses of the population gave no trouble to either their teachers or their rulers. The lazy and discontented were drafted off by the recruiting serjeant; the consumption of war took up the redundant increase; and the patronage of the crown, diffused through the infinite ramifications of the fiscal system, gave the Minister a species of political omnipresence and omnipotence. This was the golden age of Toryism; and we cannot wonder that it is looked back to with fond regret as the good old times, the glorious times, when the army, the navy, and the Church afforded unlimited patronage and ample means of provision for all the younger scions of the aristocracy; and there seemed to be no limit to the powers of taxation,—to the *taxability* and loyal endurance of the people. Church and King was then the standing toast in all good company, with confusion to all Jacobins and Dissenters. Cowper's Satires, Crabbe's Village Chronicles, Hannah More's Letters, and the Newgate Calendar bear witness to the Arcadian purity and happiness of England before Methodists and Reformers rose to trouble the State.

But all that is passed. We have a population that must be governed by quite other means and on widely different principles. It is not merely that we have four-and-twenty millions to deal with instead of twelve, but that a spirit of intelligence has been imparted to the once inert and passive masses, which renders it impossible to hold them in abject subserviency to oligarchical domination. Never, in any age or country, was there concentrated in one community such a mass of active intelligence, so large a number of thinking beings, taught to think and act for themselves, as in England at the present moment. It is the glory of the British sovereign; that he is the ruler, not merely of free men, but of free minds; that among us, law is the executive sovereign, and opinion the legislator who shapes the law, and guards it; that half the business of other governments is here spontaneously and gratuitously done by the people; that the means of instruction, if they are not adequate to the wants of the population, far exceed the State provision; that if the people are opposed to existing institutions, it is chiefly by being in advance of them; that the public mind has outgrown the forms in which it has been reared. Such is the state of things, owing to which a review of all our political institutions has become confessedly indispensable, so that even those politicians who have been the most vehemently opposed to any changes, now rest all their claims to public confidence on their avowed intentions to carry on the work of Reform.

'The nation has now arrived,' we are told by the Author of the pamphlet on National Property, 'at one of those periods which recur in the history of every free and progressive community, at which traditionary routine ceases to be a guide; when the file affords no precedents, and we must either submit to act from mere impulse and guess, or must recur to the first principles on which the theory of government is founded.' We question whether history can be made to furnish any period strictly analogous to that at which we have now arrived. But waiving this point, we agree with the Writer, that the time is come, when, in order either to preserve in security, or to reform with safety, existing institutions, it is necessary to recur to those principles which lie at the foundation, not of any mere theory of government, but of good government. When *minds* are to be ruled, it must be by reason. Good laws are always founded upon sufficient reasons; and precedents are good reasons in the absence of higher ones, as opposed to what is merely arbitrary, because to follow them so far, tends to the security of society. But when precedents are at war with higher reasons, they lose their force. It is therefore neither safe nor prudent to rest the obligatory force of law upon simple prescription or tradition. To children, laws are reasons: to men, reasons are laws. When, therefore, society has reached the manhood of full civilization, it is found impossible to enfore bad laws by either the sword, the stake, or the gallows. Opinion will revenge itself upon all these ancient modes of government. Burning has long gone out of fashion; hanging, even for crimes, has become extremely unpopular; the sword lies peaceful in its scabbard, although the Tories would fain have it unsheathed *in terrorem*. Such being the state of things, we must needs recur to other sanctions of law, and other methods of government; and where are they to be found, but in such reasonable penalties as the common verdict of society will sanction, in the case of offences against laws based upon principles of equity, and carrying their own reasons on the face of them.

Strangely do those politicians deceive themselves, who imagine that the present clamor for Reform is the result of a temporary effervescence of popular feeling; and that it will give way to a re-action in favor of established systems. As well might the Jamaica planters dream of a re-action among the negroes in favor of Slavery. Whatever disappointment may be the result of imperfect reforms,—whatever angry dissatisfaction may be felt towards the authors or causes of such a disappointment, this feeling can never produce a wish for the restoration of old abuses. Nor is it less absurd to talk of *final* measures of reform. Reform that stops short of obtaining its end, is irrational. The demand for reform, that rests its plea on mere theory, may indeed be put down by showing the theory to be fallacious. For instance, the demand of universal suffrage can be met by showing that it rests upon no natural or moral claim, nor of course upon any legal or acquired right, and that to allow it would endanger the security of property. But reform *ought not* to stop, till it reaches the point at which it ceases to be improvement; for then it will change its character, and become destruction.

The newspapers are filled with speculations respecting a forth-coming ministerial project of Church Reform, which is to place the Establishment upon a firmer basis than ever, and to leave all Dissenters without excuse! Does Sir Robert dream that this measure will so amuse the public mind as to divert all attention from the wrongs and claims of Ireland? Why was the late Cabinet dismissed? *This question must receive an answer.* Not all the special pleading and eloquent sophistry in the world can reconcile it to the common sense of the people of England, that a ministry should be dismissed by a capricious exercise of prerogative, and Parliament make no inquiry into the cause. 'If a minister were to hold office at the caprice of the Court,' it is justly remarked, 'the Court, or Parliament, would be the field on which the battles for power would be fought.' The system of administration would then, in the words of Burke, 'be open to continual shocks and changes, upon the principles of the meanest cabal and the most contemptible intrigue.' Now it is well known that the Irish Church was the sunk rock upon which the late Administration foundered. Does Sir Robert flatter himself that the spring-tide of popularity will bear him harmless over that insidious danger? Successive Cabinets have been destroyed by the difficulty of dealing with this subject. Then have we not a right to ask, in the first instance, How does the new Ministry propose to meet the difficulty? Sir Robert is a man of expedients, not of principles. We give him credit for meaning to act up to his new professions; but he seems to us neither to understand the difficulties of his position, nor to be able to take the direct and comprehensive view of the subjects of legislative reform, which characterize the statesman. His policy is limited to pleasing this party, and neutralising that,—gaining here a vote, and there an adherent,—propitiating the Church and cajoling the Dissenters;—but this will not meet the exigencies of the times. Legislation must now fairly grapple with the questions, with all their difficulties, which are involved in the pending topics of debate, and which include the fundamental principles of government. *What will Sir Robert Peel do with the Irish Church?*

RELIGION THE TRUE BASIS OF EDUCATION.—Victor Cousin, who was employed by the Government to examine the schools of Europe, says—

'Religion is, in my eyes, the best, perhaps the only basis of popular education. I know something of Europe, and never have I seen good schools where the spirit of Christian charity was wanting. Primary instruction flourishes in three countries, Holland, Scotland and Germany; in all it is profoundly religious. It is said to be so in America. The little popular instruction I ever found in Italy came from the priests. In France, with few exceptions, our best schools for the poor are those of the *Freres de la doctrine Chretiene*, (Brothers of the Christian doctrine.')

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

A DANGEROUS INFERENCE FROM A PREVALENT DOCTRINE.

NO. I.

That the contents of this article may be the better understood, several facts will here be stated:—

1. That the doctrine of man's total sinfulness by nature is not peculiar to a single denomination of Christians, but is common to several sects with a little diversity of explanation.

2. That this doctrine is supposed to imply that the hearts of all men are by nature full of enmity to God, and hatred to the truths of the gospel.

3. That among the advocates for this doctrine there have been ministers of different sects who have inferred the truth of their particular doctrines, and their own faithfulness, from this fact, that their preaching has given offence to persons whom they regarded as unregenerate, and to professors of religion whose state of feeling was supposed to be much lower than their own, and more resembling the state of impenitent sinners. This, is the dangerous inference referred to in the title of this article.

We were led to the present remarks by reading a recent tract entitled "Christian Affinity," which has the appearance of having been written by an advocate for what are called the "new measures" for promoting revivals. In regard to these measures there is a considerable diversity of opinion among the orthodox in New England, and in the Middle States. The Tract, as we might naturally expect, is not totally objectionable; it contains many just remarks. The object of the Tract, if we are not under a mistake, is this—to silence all objections to the "new measures," by inbuing the minds of people with these ideas, that the "new measure" people are much in advance of other Christians even of the orthodox denomination; that the opposition to the "new measures" results from two sources—the natural hatred of the unregenerate to all gospel truth, and to every thing which is godlike; and from the low state of feeling in such professors of religion as are opposed to the "new measures," or are offended with the preaching and measures adopted by their more pure and more elevated brethren. Taking it for granted that the hearts of the unregenerate are full of hatred to God, to truth, and to every thing godlike, the writer of the Tract very naturally supposes that their opposition to people, to preaching, and to measures, so pure and so godlike, is but the natural effect of their total hatred to God,—that it is what was naturally to have been expected of them towards men and measures so pure and elevated as those of the "new measures" fraternity; that if the opposers show less hatred to the preaching and practice of such ministers as do not fully approve of the "new measures," there is this very obvious reason for it—there is less of purity, of truth, of elevated Christian feeling, and less that is Godlike in those who hesitate in regard to adopting the "new measures," than in the advocates of those measures—and more approach to the state of the ungodly; hence less which must naturally excite their hatred and wrath. The greater offence which is taken at the preaching and measures of the "new measure" people than at the preaching and measures of those which hesitate or stand aloof from them, is to be regarded as proof that the "new measure" ministers are in advance of their brethren in purity, faithfulness, and elevation of character or Christian feeling. From the mode of reasoning in the Tract it seems to be a logical conclusion, that in proportion as a preacher gives offence by his preaching and measures, he is to be regarded as a sound, faithful and godly minister,—and that he who gives little offence by his preaching and measures—but on the contrary is beloved and esteemed even by his unregenerate parishioners, is to be regarded as an unsound and unfaithful preacher, approaching very near to the state of an unregenerate in regard to religious feeling.

Such a mode of reasoning would be adapted to have an appalling influence on the minds of humble ministers, who wish to be regarded as the friends of Christ and true religion, were it not that the writer of the Tract obviously assumes for himself and his "new measures" fraternity "the highest room," in opposition to the requirement of the Master of the feast. When this fact shall be duly considered, the humble minister may still find some ground for hope, notwithstanding the censures of the Tract.

It seems not to be understood by the writer of the Tract, that there are other grounds on which the offence taken against a preacher, his doctrines, or his measures, besides that of the supposed natural hatred of the human heart to God and to the truth; nor that it often so happens that very powerful and faithful measures are highly esteemed and beloved even by those who are supposed to be unregenerate.

The Messiah was an itinerant preacher. At some times and places he had a most cordial reception; at other times and places, many were offended with him, his preaching, and his measures. At the close of his sermon on the mount it is said that "the people were astonished at his doctrine; for he taught them as one having authority, and not as the scribes." The first clause of this passage is translated by an eminent writer in the following manner, "the people were astonished at *his manner of teaching*;" and the following words seem to favor the idea that it was "his manner of teaching" rather than his doctrine which excited the astonishment. Among these astonished people were probably many of the unregenerate. But they seem not to have been at all offended with either the doctrines taught or the manner of his teaching. May we therefore infer that Jesus was either unsound or unfaithful in his preaching on that occasion?

Near the close of his ministry, officers were sent to take him. They found him preaching, and such was the effect of his preaching on their minds that they left him unmolested; and afterwards excused their neglect of arrest

ing him by saying "Never man spake like this man." Had they been offended by his preaching they doubtless would have arrested him. Are we hence to infer that those officers were good men, in a state of feeling elevated like that of the Messiah? or are we to infer that there was a want of faithfulness and elevated feeling on the part of Christ, which was the reason why the officers were not offended at his preaching? On another occasion we are told "that the common people heard him gladly." Among these we may suppose there were many impenitent sinners. Why then did these "common people hear him gladly?" Had he descended to a state of feeling so low and so carnal, that there was little difference between him and the unregenerate? In view of the reasoning of the Tract this would seem to be a very correct inference.

It is not improbable that in every part of Judea "the common people" would have heard Jesus gladly, had it not been for the clamor and revilings of the scribes and the pharisees, who seem to have had as low an opinion of the Messiah as the Tract writer has of those ministers who do not concur in his 'new measures;" and by their reproaches they doubtless did much to excite prejudices against him. They inferred that he was a "sinner" because he did not concur in their new measures for observing the sabbath, as readily as the writer of the Tract ascribes it to wickedness of heart that opposition is made to the preaching and measures of his fraternity.

In all ages and countries men have been slow to abandon doctrines and customs which by education they had been taught to venerate —also slow to embrace or adopt opinions and customs that from infancy they had been taught to abhor. Hence a very great part of the pleasure and the anger which occur in saints or in sinners on hearing public discourses, may be ascribed to the prejudices of education. To such prejudices may be ascribed much of what appeared in different parts of Palestine on hearing the sermons of the Messiah. How different would be the reception which an itinerant preacher in our country might expect in different places. Let a preacher urge and enforce at this day some of the doctrines of Calvin in a parish strictly educated as Arminians, how certain it is that he would give offence. So if an Arminian should preach his peculiar doctrines in a parish of Calvinists, the result would not be less deplorable. Both saints and sinners would unite in the outcry against him. But a very great part of the offence which occurs on such occasions is to be ascribed to the influence which the clergy have had in exciting prejudices one against another. Even more is to be ascribed to this influence than to any *nature* with which children are born into the world. We have no doubt that the effects of this influence have often been ascribed to original sin. It will not be at all strange if the Tract we have mentioned should be the occasion of very strong and even bitter prejudices against some ministers who now stand high in the community as orthodox and pious men.

Unless unregenerate men have had their minds prejudiced against a preacher, if he feels as all ministers ought to feel, they will generally hear from him the most powerful illustrations of gospel truth, the most awful portraitures of vice, and the most solemn appeals to their consciences, without taking any offence—they will hear "him gladly," and even esteem him highly for his faithfulness. There must then be causes for the offence which is taken in regard to preaching, which are wholly overlooked by the writer of the Tract.

FOR THE CHRISTIAN REGISTER.

RAPTUROUS DYING.

By some persons rapturous dying is regarded as an almost necessary test of one's fitness for heaven. But I ask whether we ought to look upon it in this light? May not a man leave the world without such a state of feeling and yet be a Christian? Consider how different people's temperaments are. One man in common life will be extravagantly excited by an event, while another man in the same situation will manifest no emotion. And why may it not be so in regard to death and futurity? How many have been in a state of ecstacy in the expectation of death hourly, who have recovered, and yet returned to the same spirit of worldliness and sin by which they were before enslaved! And I have seen or read of but *very few* who have recovered from such a state, whose hearts were changed and who afterward went on in the strait and narrow way rejoicing. Can we then generally regard such a state of the feelings as a test of proper preparation for death? For my own part I am alarmed for the condition of the man whose first serious thoughts about religion are awakened on his death-bed, and who goes but few days afterward with thrilling pleasure and hallelujahs on his lips into the presence of God, as if his present repentance and the merits of Christ had wiped away every stain of sin from the moral nature. I fear for him that he has build up his hope of future bliss upon an unsound foundation or that he has but very inadequate conceptions of the reality of future judgment and eternity. I would rather see him somewhat anxious. I think this state the stronger evidence of correct faith and proper preparation for futurity. But let a man have led a religious life for years and he may rejoice with joy unspeakable in view of another life, although I would not even then always expect to find him free from anxiety.

I have been led to make these remarks from having met with several instances of persons who seem to consider my opinion upon the subject as something new, and altogether different from the doctrine which they had been used to hear concerning it. There was one case of a young lady who was particularly distressed in view of impending death, notwithstanding her Christian life, because she did not and could not experience those raptures which are described in most of the Obituary notices we read and which she deemed essential to a complete preparation of the soul for heaven. When I suggested and explained to her this idea she was not a little comforted. And if some of your readers who may be in the same situation will reflect upon this suggestion, they may also be relieved from many a bitter pang which now unnecessarily pains them.

Another case also which has fallen under my observation was of one who was first brought to full faith in religion on a death-bed. There was a willingness to die, in the confidence that though there was a judgment to come, yet God was merciful. There were no extravagant raptures, no thrilling emotions of delight. But there was a calm thoughtfulness and faith, glorious, sublime; and an entire submission to God's will. There was a looking forward to judgment as well as to mercy. There was a conviction that God would not break the bruised reed; but there was also consciousness of sin and a thoughtfulness for the consequences, far more convincing to my mind than any raptures could be, of a preparation of the soul for another world. Although many Christians may die with heartfelt joy in anticipation of heaven, we are not to consider this as a *test* of proper qualification for future bliss, or to say that no one can be happy hereafter who does not greet death with rapturous welcome. S. Y.

CHRISTIAN REGISTER.

BOSTON, MAY 2, 1835.

PEACE.

Our religious papers and journals seldom contain any thing more than an incidental remark or two on the subject of war, and its consistency or inconsistency with the principles of Christianity. Individuals have labored strenuously in the cause of peace, but not with a degree of success proportioned to the unutterable importance of the end to which their labors have been directed. Still we are persuaded that the good seed, widely sown, has fallen upon better ground than is sometimes supposed, and that, if it has rarely produced even thirty fold, it has seldom been scattered in vain, seldom been wholly unproductive. Though the journals expressly devoted to this subject have not been liberally encouraged, yet they have not failed to produce some influence upon other journals, thus extending their effects beyond the sphere in which they circulate. We have once spoken (and we shall now speak again) in few words of a periodical publication devoted to the spread of the principles of peace, not only on the high and broad ground of Christian duty, but on the ground of policy, as affecting the interests of mankind and the welfare of States.

AMERICAN ADVOCATE OF PEACE.

We have received the fourth number of this work, published quarterly, at Hartford. The first volume, now completed, was conducted by the Rev. C. S. Henry. He has relinquished the editorship, and is succeeded by Mr. Francis Fellowes. It is published at Hartford by Wm. Watson, and is hereafter to be issued for the American Peace Society.

The first article in the number before us is an essay opposed to the infliction of death as a punishment, by professor Holland of Washington College. The question treated is one upon which the editor does not express a decided opinion, regarding it as belonging to those "collateral subjects on which he is more concerned that the tone and spirit be unexceptionable, than with the side of the question which is taken; believing that truth will always be elicited by fair discussion."

The other principal article is a Review of Dymond on War, with notes by Th. S. Grimke. Among the articles of Intelligence is a Sketch of the Life of Wm. Ladd, the indefatigable, unpensioned Missionary of Peace. The following is the account given of his conversion to the evangelical principles of universal Peace, and of his efforts to propagate them.

His attention was first called to the efforts to promote the principles of universal peace, by remarks made to him by the late President Appleton, of Bowdoin College, when the latter was on his death bed. From that time he studied the publications on that subject, and particularly the "Solemn Review of the Custom of War," by Dr. Worcester. Thenceforward Mr. Ladd's time, talents and fortune have all been devoted to this great object: in which labors he represents himself to have been most solemnly quickened and encouraged by the special deathbed exhortations of the late Dr. Payson, of Portland.

During the fourteen years that have elapsed since Mr. Ladd's attention was awakened to this subject, his labors have been unceasing and very various.

He wrote a series of Essays in the Christian Mirror, published at Portland, and delivered numerous addresses before the Peace Societies then existing. He published a second series of Essays in the Christian Mirror. He conceived the idea of establishing a National Society; in pursuance of this object, he visited the several Peace Societies and established others on his journey; lectured twice at Hartford, seven times in New-York, six times in Philadelphia. The "American Peace Society" was formed in 1827. He superintended the publication of the "Harbinger of Peace" and the "Calumet," until the present day, with some assistance from New York; but without expense for editorship, except for eight numbers, during his illness from a paralytic attack, brought on probably by excitement at the anniversary in 1832. With the recovery of his health his exertions have redoubled.

Mr. Ladd's publications which are strongly marked by good sense, vigor, and elevated sentiments, are, besides several Peace Addresses, two volumes of "Essays" by Philanthropos; "Essays on the Bunker Hill Monument," and "Review of Commodore Porter's voyage to the Pacific," which have been republished in England; a "Dissertation on a Congress of Nations;" "A Solemn Appeal to Christians," &c. &c.

The youthful mind has not escaped the attention of Mr Ladd. His first effort in this direction was "The Sword, a Christmas present," a fiction founded on fact, designed for a Sunday School Book; but thinking it improper to employ fiction, he afterwards wrote: "Howard and Napoleon contrasted;" "The History of Alexander viewed in the light of the Gospel," and the "History of a French Soldier." Nor in our opinion are these among the least valuable of Mr Ladd's contributions on this subject. Long may it please a kind Providence to spare him, and give him health and ability to serve his God, his country, and the world in this good cause.

BOSTON RECORDER.

In reading last week's Recorder we were strongly attracted to an editorial paragraph by its title—PEACE. We looked for peace and behold a sword.

PEACE.

On this subject, we confess that our opinions are rather unsettled. We know that war is a tremendous evil. We are unable to name any modern war, which was evidently undertaken on Christian principles, by either party. It is perfectly clear that, as a general rule, Christians should not engage in war. But, is that rule absolutely without exception?

We invite the attention of correspondents to this subject; such correspondents, we mean, who can and will grapple with the real difficulties of the question. We invite their attention to the following points:

1. The conduct of Abraham, in rescuing Lot, without a special command from God, and the approbation of his conduct in this respect, which seems to be implied in the Scriptures.

2. The repeated promises of God to the Israelites, of success in war, as a reward of obedience. How could this be if war is sin? Is the case of polygamy, which was allowed, but not approved, parallel? Did God ever promise a multitude of wives, as a reward of obedience?

3. The case of David and Goliath. Had David any especial command from God? Was not his conduct approved?

4. Heb. XI: 32—34. "Who, *through faith*, subdued kingdoms,—waxed valiant in fight," &c. Does not this teach us, that the spirit in which ancient worthies went to battle is fitting for a Christian? Could it be said, in the same sense, that David, "through faith," took many wives.

We do not propose these questions as unanswerable. It is our honest wish, that those who are adequate to the task, would fairly meet and answer them. We think that these questions, and others growing out of them, are of fundamental importance in this discussion.

We are grieved to meet, in a religious paper, with a suggestion of any skeptical doubts concerning the inconsistency of war with Christianity. We have been accustomed to think that if any thing is clearly revealed by Jesus Christ concerning duty and obligation in human relations, it is the duty of universal, uninterrupted peace,—peace not only with our immediate neighbors, (for the neighborhood of the Christian embraces the whole family of man) but peace every where. It is written on every page of the New Testament.

We regret also the grounds, on which the Editor of the Recorder has stated his doubts. If we are to be forced to recur perpetually to the history of the Patriarchs and Israelites for illustration of Christian duties, we shall be embarrassed without end. Is any intelligent Christian ready to admit that it is necessary to reconcile the special legislation of Jehovah for the Israelites with what is clearly revealed in the gospel, or that such legislation should neutralize the preceptive teaching of the gospel, or to go still farther, should be made to supersede such teaching? The Editor of the Recorder is ready to pronounce slave-holding to be a sin, not merely on the common ground of humanity, but as a Christian. But the sovereign of the universe, through his vicegerent Moses, not only recognised bondage, but prescribed to the Israelites the distinction to be observed concerning it between Hebrews and Heathen. Christ did not interfere with the civil and domestic relations concerning servitude, though as a spiritual Prince he established equality in his kingdom, destroying the distinction between bond and free, and showed clearly that his religion was intended to deliver man from every yoke of bondage. As the Prince of Peace, on the other hand, he tolrated no principle or passion inconsistent with the pacific spirit of his religion; and the whole difficulty on this subject is to ascertain how far nonresistance to aggression is required of his followers.

We trust the friends of Peace will not be compelled to travel over the whole ground of the history of the Hebrews to maintain their stand. And if we are obliged to acknowledge that there are many things (things which we will not mention here at this time) which we cannot fully comprehend in God's government of the Hebrews, we trust they will not be brought forward to embarrass the humble and obedient disciples of Christ who are ready to receive those clear instructions which contain no allusions to the Israelites.

The only passage in the New Testament which the Editor of the Recorder cites is amere historical allusion not intended to extol valor, but to commemorate faith, and appears to us to have nothing to do with the question of peace.

COMMON SCHOOLS.

Efforts have been made for a number of years, by the Legislature of this Commonwealth, to procure full returns from all the towns relating to the Schools, under specific heads of inquiry. Previous to the last year the returns were so imperfect both in number and in kind, as to be of little use. The establishment of a School Fund by the State, in 1834, and a provision that no town shall receive the benefit of it, if it shall fail to make the returns required by law, has excited more attention to the subject, and 261 towns out of 305 (the whole number in the State) transmitted to the office of the Secretary of the Commonwealth during the last year replies to the several subjects of inquiry, in season for him to prepare an abstract for the use of the Legislature. Though the returns are far from being perfect, owing partly to different interpretations given to some of the matters of inquiry, and partly to want of experience, diligence, or care in School Committees, yet much valuable information has been obtained, and a nearer approximation has been made to satisfactory statistical views than had ever been made before.

As nearly as we can judge from the number of children between four and sixteen years of age who attend School (including those who attend Academies and private Schools,) the proportion they bear to the whole pupulation is about one to 4.10, falling something below that of the State of New-York, in which it appears from the statistical account that one in every 3.95 was receiving instruction; and that between the ages of five and sixteen. In Prussia the most favorable example in Europe, the proportion is one to 6.22.

Among the questions proposed, is this: how many over sixteen and under twenty one are unable to read and write. From fifty-four towns, if we have counted rightly, including the city and several of the most populous towns, there is no reply. Only twenty three towns directly acknowledge that such ignorance dwells among them. The remainder answer *none*, we doubt not honestly, according to their best belief. But there is one town singularly honest on the other side, viz. Cheshire, in Berkshire; in which place it appears there are 75 persons within the ages above mentioned, unable to read or write. This makes nearly half of the whole number of such persons returned,—for they amount only to 158 in all.

LOCAL FUNDS.

The information derived from the abstract of School Returns in regard to this subject is to us very unexpected. We had supposed that very few towns possessed any school funds; but it appears that 71 towns, more than one fourth of the number from which accounts have been received, have funds of greater or less amount. Some of these appear to be a common fund belonging to the town, and some belong to a particular district or school.

TEACHER'S WAGES.

The aggregate amount paid for tuition in the common schools, raised by taxes in the several towns, was $310,178 87, and the sum contributed by individuals $15,141 28, making a total of $325,319 87. In the State of New-York the aggregate sum paid for teachers' wages, for the year 1833 was $714,290. This sum includes the proceeds of the local funds belonging to the several towns, and "a few thousand dollars should be deducted from it, which were expended by the Public School Society for School Houses." If we add to the aggregate paid to teachers in Massachusetts the proceeds of local funds, the total will approach nearly to one half the amount which is paid to teachers in New-York, though our population is only one third of the population of that State, and the esmated number of children attending our common schools is only one fourth of that of New-York. We infer from the comparison so far as we have pursued it, that our teachers are better paid, and that the average time of instruction for each pupil is longer. In Massachusetts the money appropriated to teachers' wages is raised wholly by taxes levied by the respective towns, except so far as the local funds supersede taxation. It seems probable also from the data within our reach, that a much larger proportion of our children and youth attend private schools and academies. The estimated amount paid for tuition in Academies and Private Schools, in this State is $276,575.

TEACHERS' QUALIFICATIONS.

Nothing is said upon the subject in the abstract reported by the Secretary of this Commonwealth, since his agency is confined to the statistical facts prescribed in a tabular form, the results of which he communicated to the Legislature. But in New-York the Secretary of State is Superintendant of Common Schools, and reports in that capacity to the Legislature. It is probably owing to this relation to the Schools, that he procures a more thorough compliance with the exactions of the laws, on the part of the towns, than has ever been done in Massachusetts. Every town, it is stated in his last Report, has made returns according to law; and "the matter of the Report" he says, "has been furnished through the agency of more than thirty thousand individuals."

He speaks without reserve of the incompetency of a great part of the teachers, ascribing it to the low wages which are paid. But in regard to low wages and incompetent teachers, it does not appear always which is the cause and which the effect. The Regents of the University have been authorized by law "to apply a portion of the revenue of the literature fund to the education of common school teachers," and it is expected that a plan will be adopted "establishing departments of instruction and discipline for the purpose, in connection with some of the organized academies." "If the foundations of the system of public instruction were to be laid anew, it would be advisable to erect separate seminaries for the preparation of teachers." By way of illustrating the advantages to be expected from this scheme, it is said, that, "in the vicinity of the St Lawrence Academy, in which a system of lectures on the principles of teaching has been delivered to a numerous class, during the last three or four years, the average rate of compensation to teachers has advanced about three dollars a month," and that "teachers educated at the Andover Seminary, command readily a compensation for their services which enables them to devote themselves to teaching as a permanent vocation."

The evil complained of may be palliated by the measures proposed; but after all, the business of teaching is a matter of experiment, for which the aptitude of each individual must be proved by actual trial. Theoretical lectures and abstract rules may doubtless be made useful; but a large proportion of our district schools must always take the risk of employing those who if not incompetent in acquirements, are incompetent in regard to experience and peculiar gifts for the good management and advancement of children and youth.

We think well of the American Institute of Instruction, whose meetings are held in this city; bringing together a large number of teachers who compare the results of their plans and of their experience in the training of youth. They are the head of the body of teachers, and whatever affects the head favorably, will extend in some degree to the whole system, and be felt in every member.

In the brief views we have given concerning common Schools we have cited the official account of those of New-York, a State which seems to be taking the lead in efficient measures for their improvement. Let us take care that in a system which was commenced in Massachusetts, and which has been always fondly cherished by the people, we are not outdone by any other State. At present we see nothing to fear in this matter; but, on the contrary, we perceive an increasing attention to the subject, and we have the means (all things considered) of continuing a more thorough system of common school education, than any other State. The school fund, on the present principle of distribution, can do us no injury, and will do some good.

FREE CHURCHES.

Those who have spoken so despairingly concerning city missions, in our religious papers, have proposed as a substitute, or as a means of superseding such missions, free churches. One of the great objections alleged against missions to the poor, is the ill effect of singling them out as a class to be operated upon distinctly from the public in general. We are not informed, by the advocates of free churches, how this evil is to be avoided by providing places of worship to be resorted to for the hearing of the word without money and without price.

Much also is said about *visible results*, without explaining what is meant. If the results of city missions are good, and known to be such, as they certainly are in Boston, and are pronounced to be by gentlemen of different professions who are competent to testify upon the subject, what more do we want? It is not to be desired that these results should be perpetually noised abroad and proclaimed on the house-tops. If multitudes are reclaimed from the error of their ways, from intemperance, idleness, profaneness, dishonesty or improvidence,—to abstinence, industry, decent conversation, faithfulness and frugality; from indifference to religion and aversion from it, to sober views of Christian truth and duty, the end is accomplished by those who preach the gospel to the poor from house to house, as much as if the hearers were gathered into congregations to listen to divine truth. The latter is more imposing, if this is what is meant by visible results. But it remains to be shown that the experiment would be tried with success greater than than that which has attended the past labors of the ministers to the poor. At any rate there seems to us to remain the same difficulty in respect to free churches, that is alleged against the present missionary labors, namely, the selection of a particular class with still more publicity, as the subjects of gratuitous privileges and peculiar religious effort.

MR FROTHINGHAM'S SERMON.

The writer of the following communication appears anxious to remove a false impression which may be made by an extract from the sermon above mentioned which we inserted from a correspondent last week. We are not sufficiently acquainted with the circumstances of the case to judge of its merits. The language of the extract respecting "especial addresses" to children, is general. An excited feeling may have gone abroad upon the subject for which the authors of the most praiseworthy provision for the children of the poor are not at all answerable; a feeling that what is so serviceable to them would be alike serviceable to all children, and thus endanger the present established order of things and produce discontent among the children of more favored circumstances. But we will let our correspondent speak for himself and leave the matter to the judgment of our readers.

PREACHING TO CHILDREN.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

In your paper of last week was a communication on the 'Religious Education of the young' comprising an extract from a sermon by the Rev. Mr Frothingham. The impression conveyed by the extract is, that an attempt is making or in agitation to *establish a separate religious service for the young of the city.* The language of the sermon is, "We hear much of making children the object of especial addresses, and even of sending them to chapels of their own, where the services will be adapted exclusively to their capacities and their benefit." This language it will be perceived is general, as if the provision here spoken of was intended for the children of the rich as well as the poor. This is the mistake to which we refer. The position of the preacher in regard to the charities of the day as acknowledged in the discourse, accounts for it readily. But it is no less a serious mistake, and as it has become extensively prevalent, it requires a prompt and decisive correction. The only services for children which have been in contemplation, are those for the children of the poor, and for them exclusively. An extract from the Sermon of the Rev. Dr Channing, delivered before the Fraternity of Churches, on Fast Day evening, and which is just from the press, will place this subject in its proper light. Speaking of the Ministry to the Poor he says; "This ministry has not been lifeless machinery. It has vitality, earnestness, force. It does not rest in a round of regular services, but seeks new means of reaching the poor. It particularly seeks to act on the children. Not content with gathering them in Sunday schools, it forms congregations of them for worship, and adapts to them the ordinary services of the church, so as to fix attention and touch the heart. What an invaluable service to humanity! Formerly these children, unprovided with the means of public worship, never guided by their parents to the house of prayer, wasted, and worse than wasted the Sunday in the streets, and found or made this holy season, a day of peculiar temptation."

Three of these congregations have been formed;—they are for the children of the poor, and in successful operation. This needs to be distinctly understood; and that no others are proposed or in contemplation. If therefore, there is any "feverish excitement" upon this subject, it arises from a misapprehension of the whole matter, or from a state of feeling which does not attempt to ascertain the particular circumstances of the case.

There are one or two other passages in this extract, that require a word or two of comment. One of them relates to the Sunday school. "Even the Sunday school," says the preacher, "which a year or two ago was thought to be was only a very useful and pleasant institution in a sphere somewhat subordinate, begins now to be accounted extremely inadequate to the wants of the case." The admission here made that the Sunday schools are "a useful and pleasant institution" is certainly a "miracle of advancement" on the opinions of some at the time of their establishment;—but the statement is without sufficient authority, that they now "begin to be accounted extremely inadequate to the wants of the case."

The friends of Sunday schools appreciate them more highly now than at any former period. They are satisfied that they are accomplishing the great purpose for which they were established. The moral and religious culture of the young, indeed, has become in consequence of this a subject of greater interest, of more frequent conversation, and of more general discussion. It is perceived and felt by many that one hour in a week is too small a portion of time, relatively, to effect fully the great object at which they aim. But the early friends and promoters of Sunday Schools are satisfied with their results, and conscientuously believe that they are not only a useful and pleasant institution but "a miracle of advancement" on former times and institutions.

THE FUTURE LIFE,

A Sermon preached on Easter-Sunday, 1834, in the Federal st. Church, Boston, by Wm. E. Channing. Boston: James Munroe & Co. 1835.

Text—"He raised him from the dead, and set him at his own right hand in the heavenly places."—*Ephesians* i. 20.

It is the object of the preacher in this discourse, and he appears to have accomplished it in a remarkable degree, to bring more distinctly to view, than is commonly done, the reality of a future life, by gathering from God's Word and the dictates of a thinking and elevated mind, representations of the condition and employments of the blessed in a future world. Our readers will receive a better impression of the general tone of the sermon from an extract than from a mere analysis. After speaking of the sympathy which the good will hereafter enjoy with the spirit of Jesus and of their cooperation with him in the employments of the spiritual world, Dr Channing passes to another topic upon which we present a part of his remarks:

"There is another very interesting view of the future state, which seems to me to be a necessary consequence of the connexion to be formed there with Jesus Christ. Those who go there from among us, must retain the deepest interest in this world. Their ties to those they have left are not dissolved, but only refined. On this point, indeed, I want not the evidence of revelation; I want no other evidence than the essential principles and laws of the soul. If the future state is to be an improvement on the present, if intellect is to be invigorated and love expanded there, then memory, the fundamental power of the intellect, must act with new energy on the past, and all the benevolent affections which have been cherished here, must be quickened into a higher life. To suppose the present state blotted out hereafter from the mind, would be to destroy its use, would cut off all connexion between the two worlds, and would subvert responsibility; for how can retribution be awarded for a forgotten existence? No; we must carry the present with us, whether we enter the world of happiness or wo. The good will indeed form new, holier, stronger ties above; but under the expanding influence of that better world, the human heart will be capacious enough to retain the old whilst it receives the new, to remember its birth-place with tenderness whilst enjoying a maturer and happier being. Did I think of those who are gone, as dying to those they left, I should honor and love them less. The man, who forgets his home when he quits it, seems to want the best sensibilities of our nature; and if the good were to forget their brethren on earth in their new abode, were to cease to intercede for them in their nearer approach to their common Father, could we think of them as improved by the change?

"All this I am compelled to infer from the nature of the human mind. But when I add to this, that the newborn heirs of heaven go to Jesus Christ, the great lover of the human family, who dwelt here, suffered here, who moistened our earth with his tears and blood, who has gone not to break off but to continue and perfect his beneficent labors for mankind, whose mind never for a moment turns from our race, whose interest in the progress of his truth and the salvation of the tempted soul has been growing more and more intense ever since he left our world, and who has thus bound up our race with his very being,—when I think of all this, I am sure they cannot forget our world. Could we hear them, I believe they would tell us that they never truly loved the race before; never before knew, what it is to sympathize with human sorrow, to rejoice in human virtue, to mourn for human guilt. A new fountain of love to man is opened within them. They now see what before dimly gleamed on them, the capacities, the mysteries of a human soul. The significance of that word Immortality is now apprehended, and every being destined to it rises into unutterable importance. They love human nature as never before, and human friends are prized as above all price."

RELIGIOUS SECTS IN TENNESSEE.

The following paragraph has gone the rounds of the newspapers. We copy it from the Presbyterian, in which a sentence is subjoined showing that however free the state of Tennessee may be from other heresies, it is to be feared that the heresies which proceed *from* the New Haven school are not unknown *therein*.

"A writer in the *American* Presbyterian, (Nashville,) expresses *the* belief "that there is not in all Tennessee *a* single congregation of Roman Catholics, *or* Unitarians, or Universalists—nor a *single* preacher of any of these sects. We *have* not organized associations, of Atheists *or* Infidels—no Shakers or Mormonites, *or* other wild perverters of revelation, or 'setters forth of strange gods.'"

We wish this writer had been able to say, that Tennessee was exempt from the spreading heresies of New Haven.'

DIALECT OF THE NEW SCHOOL.

The Southern Religious Herald animadverts upon the language used by Mr Finney, the famous revivalist, as if it were some new thing among preachers of that class. It is there said that—

"Mr Finney has the New School dialect in perfection. It is marked by a want of solemnity, and a familiarity in speaking of the most sacred things, bordering upon impiety, we had almost said—blasphemy."

This is the same thing that sober and rational Christians have always perceived and always objected to in the preachers who have been most successful in producing those excitements which have gained notoriety enough to be called revivals. It is what has always shocked

pious minds which are accustomed to more reverent and tranquil meditations upon divine things.

SLAVE TRADE.

The following assertion of Mr J. F. C. Finley, agent of the American Colonization Society, at Liberia, is entitled to respect. If there be no mistake (and his situation is such as to secure him against a very great mistake upon the subject) the Colonization Society is effecting great good in its own way. Mr F. thus writes to Dr Wilson of Cincinnati, from Liberia, 6th Dec. 1834.

"There is one remark I must make, though I have no time to dwell on it. It is this,—The colony of Liberia has done at least five times as much towards abolishing the slave trade on this coast, as the whole of the United States.

This is not declamation, but it is what I know to be the truth."

SLAVE TRADE IN BRAZIL.

We have frequently adverted to accounts, in general terms, of the existence of the slave Trade, notwithstanding all the combinations against it. The following facts from the N. Y. Journal of Commerce, present an appalling account of it as pursued in Brazil.

The population of the Empire appears to be 5,216,660; of whom 2,086,666, or two fifths of the whole, are slaves; and of the free population a large proportion are blacks, mulattoes, &c.—Although the slave trade is legally extinct, it is still carried on to an extent which shows that there is either a lack of disposition on the part of the authorities to enforce laws, or a great want of energy, or both. The number of slaves smuggled into the ports of Rio Janeiro and Bahia, is estimated at from 16,000 to 20,000 annually. As Great Britain is a party to a Treaty which provides for the abolition of the slave trade to Brazil, we trust she will adopt means to secure its fulfilment. It appears further, that of the number imported, one-third die soon after their arrival, (how many on their passage, is known only to Omniscence,) and that of all the slaves in the Empire, from one-twentieth die annually; so that notwithstanding the illicit importations, the number of slaves is rapidly diminishing.

The rate of mortality among them may have been as great in years past, as it is at present; but as their ranks were thinned by death, other poor creatures, stolen from their native shores, were forced into the breach, and thus the extent of the slaughter was concealed from the public view.—Bazil has long been a charnel-house for Africa; and it is much to be feared, that not merely the climate has caused a great destruction of life, but that thousands have fallen victims to the severity and cruel passions of their task-masters. Oh what a tale of woe will one day be told, when these masters and their slaves shall stand on equal terms before a common tribunal! 'I tremble,' said Jefferson, 'when I remember that God is just."

Two-thirds only of the slaves imported were considered by the dealers of any value, one-third being lost by death after arrival.

Since 1830, when the trade was stopped by law, the number imported into the neighborhood of Rio de Janerio, by contraband, may have been 7 to 8000 annually.

PUBLIC EXHIBITION AT HARVARD UNIVERSITY.

According to usage the Spring Exhibition took place on Tuesday last before the Faculty and the Committee of the Overseers appointed to visit the University. A violent storm prevented the full attendance, particularly of ladies, which is common on these occasions; but the performances were highly acceptable to those who were present.

The following is the "Order of Performances"; but the following gentlemen for various reasons were excused from performing their parts; viz. Messrs Fabens, Jones, Brewer, Ruggles, Carr, Brooks, Very and Blake.

1. A Latin Oration. Francis Alfred Fabens, Salem.
2. An English Translation. From Cicero "De Senectute." Samuel Gray Ward, Boston.
3. A Conference. "Public Opinion and the Law of the Land, as Grounds of Personal Security." Francis Cummins, Salem. Frederick Jones, Dublin, N. H.
4. A Greek Dialogue. "Egisthes and Pammenes." Edward Brewer, Framingham. John Ruggles, Milton.
5. An Essay. The Character of Gibbon as an Historian." Benjamin Hussey West, Nantucket.
6. A Latin Version. "Orationis a Burgess in Senatu habitæ Pars." George Stanley Parker, Boston.
7. A Colloquy. "The Comparative Efficiency of Individual and Associated Exertions in advancing Public Objects." John Carr, Upperville, Va. Francis Boott Wells, Cambridge.
8. An English Translation. Extract from an "Essay on Eulogies by M. Thomas." Frederick William Gale, Northborough.
9. A Forensic Disputation. "Whether the Abolition of War be probable." Eben Smith Brooks, Stow. Martin Snow Newton, Fitchburg.
10. A Latin Dialogue. "Decius and Cato." John Taylor Gilman Nichols, Portland, Me. Daniel Samuel Richardson, Tyngsborough.
11. A Dissertation. "Political Ambition in a Republic." William Henry Shackford, Portsmouth, N. H.
12. A Greek Version. Extract from Webster's "Oration at Plymouth." Jones Very, Salem.
13. A Dissertation. "Philip Van Artevelde." Harrison Gray Otis Blake, Worcester.
14. Mathematical Exercises. George Bemis, Watertown. Charles Chauncy Shackford, Portsmouth, N. H. Naaman Loud White, Braintree.
15. An English Oration. "Reverence." Ebenezer Rockwood Hoar, Concord.

ORATORIO,

By the Choir of the Boston Academy of Music, in Bowdoin Street Church. Thursday evening April 23d.

"The choruses were well selected. The performances commenced with the "Great Chorus" from the Oratorio of David, composed by Neukomm, which was sung with great effect.—The Trio "Regna terræ" &c. was beautifully performed by Misses Dwight and Woodman, and one with whose name we are not acquainted. Miss D. sung to admiration and had a perfect command of her voice.

The Chorus, after Goliath is supposed to have fallen, was sublime; and, not to particularize any farther, the general character of the performances notwithstanding a failure in some portions, was worthy of the grand and exquisite musical composition from which the pieces were selected. I cannot close without expressing my highest admiration of Mr Webb's power and skill in the management of the organ. That alone, without the high attractions of the vocal performances, richly repaid the attendance of those who were so fortunate as to be present at the Oratorio."—[*Communicated.*]

ECCLESIASTICAL.

First Congregational Society in New Bedford.—Mr Joseph Angier, a candidate for the Ministry from the Divinity School in Harvard University, has received an invitation to become the Pastor of the First Congregational Society in New Bedford. He has accepted the invitation, and Wednesday the 20th of May is appointed for the ordination. Sermon by Rev. Mr Dewey, the late Pastor.

INSTALLATION.—The Rev. John M. Austin was installed over the Second Universalist Church and Society in Danvers, on Wednesday last. Sermon by Rev. Mr Cobb, of Malden.

The Rev. Mr Condit, of Longmeadow, Mass. has been unanimously elected to be the pastor of the seventh Presbyterian Church in Philadelphia, in place of Rev. E. W. Baldwin, who has accepted the Presidency of Wabash College, at Crawfordsville, Indiana.

A French paper contains the following account of of the establishments which belong to religious orders in Spain.

The order of St Benoit possesses eighty five convents of monks and nuns; St Bernard 130 convents; the Carthusians 16; St Jerome 48 monasteries and 19 convents; St Basil 17 monasteries; St Domingo 231 convents; St Francis 850; St Francis called Terceros reglares 22; the order for the reformed barefooted monks 171 convents. Total 1715.

Only the first four are wealthy, and their wealth was considerably diminished by the sales effected in 1821, by order of the Cortez, and afterwards annulled by Ferdinand.

Tri-Centenary Celebration.—The Rev. Thomas G. Horne of London has recommended that the completion of the First entire edition of the Bible in English (commonly called Coverdale's bible) be commemorated on Sunday, October 4th, 1835, and that every protestant minister preach on that day on the perfection of scripture, as the only rule of faith and practice. Three hundred years will then have elapsed, since the printing of the first edition was finished at Munich.

INTELLIGENCE.

DOMESTIC.

Mowing Machine.—The Western Farmer, a new agricultural paper published at Cincinnati, contains a plate representation of a machine to cut grain in the field by horse power, something like the horse rake. The machine is on wheels, which are driven close beside the standing grain, with cutting instruments projecting into it, and moved by a cog wheel. To keep the straw erect while it is cut, two rows of pikes, one above the other, point forward into the grain, and the cutters play between them.

Extract from a letter of Mr John Barlow, one of the most experienced and distinguished Engineers of London, dated on the 27 Feb. last.

"There is one source of revenue to a Coal Gas Company, fast coming into practical effect here, which promises to be of great importance, namely. Cooking by Gas. I know one family who have used no other fuel for cooking for the last two years, and another who for several years have never lighted any other fire in their house, for any purpose whatever, than gas, during the 3 or 4 hot months, and they both say it is cheaper, more convenient, cleanlier, and the cooking better. Hundreds, and probably thousands of families will, in this country, be supplied with gas for cooking during the ensuing summer. They now roast, bake and boil by gas.—The heat is always ready when wanted, and is extinguished when it is no longer required: no dust, no preparation, nor any cleaning up afterwards; the cook can leave a joint of meat either roasting or boiling, and never look at it again till the clock informs her it is time to take it up. I know a family who regularly put their meat down, and all go to church on Sunday, locking the house up, and leaving a capital dinner to the care of the gas. I dwell on this subject a little, because in my view, it is very important, and it behoves Directors and Shareholders to give it every encouragement."

The culture of Silk is becoming an important matter in our country. The County of Windham, Conn. produces five tons of Silk annually, estimated at $500,000 in value. The town of Mansfield alone produce last year 60,000 worth. A periodical has been started at Hartford, called the "Silk Culturist," devoted to the object which its name imports. Our Legislature, at its late session, passed an act to encourage the Silk business, which it is hoped will give an impetus to the raising and manufacture of Silk in this State. It is an important domestic interest.

Demand for Cocoons.—Judging from appearances, the demand for cocoons and reeled silk, the coming season, will exceed the supply in a thousand fold. The silk manufactories in Dedham, Mansfield and this city, are depending principally upon the new crop for the raw material. The last year's crop is already exhausted, and we understand that scarcely a bale of foreign silk can be found in the commercial cities. Those, therefore, who raise a crop this season may depend on its being sought for by the manufacturers and at a very liberal price.—We should not be surprised if they command $4,00 a bushel. Such persons, therefore, as have foilage, will do well to make cocoons, if they are not prepared for reeling.—*Hartford Silk Culturist.*

Education in New Jersey.—It appears by the report of a committee appointed at a public meeting of the friends of education in 1828, that out of a population of about 300,000, there were 15,000 adults who were unable to read, and 12,000 children who were entirely destitute of the means of education.

The Boundary Question.—The war respecting the disputed territory botween Ohio and Michigan is over without bloodshed. The people went on to elect their township officers on the 6th inst. in conformity with the Laws of Ohio, without molestation, and the Commissioners are progressing with the survey of the line. The military movements on the part of Michigan have been suspended, and the dispute will no doubt be settled at the next session of Congress.—*Zanesville Rep.*

Another Prophet—or Impostor.—A fellow named Edward P. Page, petitioned the last Congress for a grant of land in Florida whereon to establish a "Scientific Commonwealth." His petition was not granted, although he very modestly limited his request to one million acres! He is now in New York, endeavoring to obtain proselytes to his scheme. He styles himself the "High Priest of Nature" and "Prince of Peace;" and is said to possess not only an excellent education, but a very oily tongue. The latter is an indispensable requisite in forming your genteel and successful impostor.

Norwich University.—We have been favored with a Prospectus of this Institution, in pamphlet form, from which we derive the following facts.

The University will be open for the reception of students, the first Monday of May inst.

The Board of Trustees consists of Alden Partridge, President, and ex-officio member of the Board, and more than twenty others.

Every student who makes himself thorough in the following courses of studies, will be entitled to the degree of Bachelor of Arts:—The English Language, Composition, Book-keeping, Geography including the use of Maps and Globes, Arithmetic, Construction and use of Logarithms, Algebra, Geometry, Plain and Spherical Trigonometry, Planometry, Sereometry, Mensuration of Heights and Distances, by Trigonometry and also Geometrically, Practical Geometry generally, including particularly, Surveying and Levelling, Conic Sections, the use of the Barometer, with its application to measuring the altitudes of Mountains and other Eminences, Mechanics, Hydrostatics, Chemistry, Electricity, Optics, Astronomy, Navigation, Rhetoric, Logic, Declamation, History, Ethics, the Elements of Natural and political Law, the Law of Nations, Military Law, the Constitution of the United States, Metaphysics, Agriculture, Topography, Military Drawing, Civil Engineering, including the Construction of Roads, Canals, Locks, and Bridges; Architecture, Military Science, Theoretical and Practical.

The expenses of each student for tuition, room-rent, fuel and lights, board and washing and use of library, is estimated at $99,00 for 39 weeks.

Students will be required to wear a uniform dress, consisting of a dark blue coatee, with white bullet buttons, white pantaloons and vests in summer, and blue in winter, with shoes, black stocks, and caps with appropriate Trimmings.—*Vermont Rep. and Cour.*

Bowdoin College.—According to the printed catalogue of this institution, the whole number of students is 230: of which 86 belong to the Medical Class, 30 to the Senior, 27 to the Junior, 51 to the Sophomore, and 36 to the Freshman.

"CANTON, Dec. 23d.—On board the British bark Britannia from Bahia, are two American seamen, part of the crew of the American ship Mentor, received from off Lord North's Island."

In the late advices from Canton appears the paragraph above quoted. It refers, undoubtedly, to the whale ship Mentor, of this port, E. C. Barnard, master, which was wrecked on the Pelew Islands on the 21st of May, 1832, when ten of the crew were lost. The survivors, eleven in number, were all there four weeks or more, during which time they were making efforts to negotiate with the natives for their release. It was finally agreed that Captain Barnard and seven of his men should have a large canoe, together with the whale boat saved from the Mentor, be furnished with three weeks provisions, and set at liberty, on condition that the three others, (James Meader, of New Bedford, Calvin D. Alden, of Fairhaven, and Horatio Davis, of Cambridgeport,) remain there until redeemed by giving to the natives 200 muskets, and a certain quantity of powder. The captain and the seven men accordingly put to sea in their boats, and having a compass, steered in an easterly direction, in the hope of reaching an island with which they were better acquainted. After being 26 days at sea they raised land, went ashore, and found they were on Lord North's Island. In a few days after, a ship was discovered, and only Capt. Barnard and one of his men were permitted by the natives to go on board of her.—They went off, found the vessel to be the Spanish ship Sabina, were admitted on board, well treated, and carried into Manilla. They then went to Canton, and have since arrived home. The names of those left at Lord North's were Chas. R. Bowkett, Wm. Siddon, Milton Hewlitt, Horace Holden, Peter Andrews, and Benj. Nute.

This is a correct statement of the facts which come within the knowledge of Capt. Barnard, and we give it to do away an erroneous impression, that the two men who arrived at Canton are of the hostages left at the Pelews. It is the more probable—indeed there is hardly a doubt—that they are of the six who were left at Lord North's Island.—*New Bedford Gazette.*

[From the Boston Courier.]

Extract of a letter dated Portland, April 23.

The speculating mania is not contented with feeding on pine trees and wild-lands. It is getting to be a little more tastidious, romantic and far-fetching withal. The attacked have reached that point of the fever when they involuntarily stretch their eyes across the wide-space of waters for *materia* to work upon. It was a most propitious moment for the offer of what is called the *Mar Stock*. You have probably seen some notice of this. The stock is simply, I am told, a sale of shares, giving the purchaser the right to whatever is recovered—principally with a view to enable the rightful heirs to raise means to get their full share of the whole property. You will see the most succinct history of this property in the Lewiston Recorder:—

The Earl of Mar.—This nobleman, who commanded the army of the Pretender in the Scottish rebellion of 1718, is said to have left a son and a daughter at New Castle upon Tyne, when he and the unfortunate Prince made their escape into France. Soon after, the son, quite a boy, came to America, and landed at Portsmouth, N. H., where he lived a short time, and finally married in Kittery, in this country. After the British government granted a pardon to the Earl, with permission for him to return to his estate at Newcastle, he sent for his son who went to England, and had an interview with his father. It was agreed that the son should return to America, and accompany his wife to England, but circumstances of an extraordinary character detained him for two or three years in this country; at last he was suddenly taken sick and died.

He left six children, who settled in different parts of Maine and New Hampshire, from whom originated nearly all the family in this part of America, who bear the name of Mar. The heirs have lately taken measures to recover the immense property left by the Earl of Mar in England, and have sent an agent to New Castle upon Tyne for this purpose. The property is said to amount to the enormous sum of sixty or eighty millions of dollars.

UNEQUALLED BALLOON EXCURSION.

On the afternoon of Wednesday the 8th April Mr Clayton, a volunteer aeronaut in the West, made an ascent from Cincinnati, and was observed to pass off in a South Easterly direction. Nothing more was seen or heard of him for a number of days, and great anxiety was felt for his safety. At length, on the 17th, (nine days after his departure,) he returned to Cincinnati, having made the most extraordinary aeronautic excursion on record. He did not indeed ascend so high as a number have done before him; but the distance he sailed, is beyond all precedent; being not less than 350 miles. All this was accomplished in 9 1-2 hours, which is at the rate of nearly 37 miles an hour.—The greatest height to which he ascended was about 2 2-1 miles.—*N. Y. Journal of Commerce.*

The following extracts are taken from a detailed account communicated by Mr Clayton to the Cincinnati Gazette.

At five o'clock took my departure from the Amphitheatre. As I ascended the scene became more extended and diversified, but every object more diminutive. The spectators shrank to Lilliputians, and the horses and carriages on the roads were like the toys of children. The hills below, sank into the earth, and became on a level with the plain; and far beyond them, amidst the vast woods, I could distinguish numerous towns and cultivated spots. The whole appeared like an extensive map spread at my feet, with every street and alley, and building, and every improvement plainly marked upon it.—Through the centre the Ohio passed, and wound its serpentine course in each direction, until lost in the mist which surrounded the scene

A little before six I passed over Batavia, and continued to travel in an East South East direction. My altitude at this time, as indicated by the Barometer, was 2 1-2 miles, the Thermometer stood at 23 deg.—I sat myself down in the *car* and took some *refreshment*. I was now moving delightfully through the air; the little agitation the Balloon received on starting had now ceased; there was not the least rotary or osciliatory motion perceptible; and not a single ripple in the silk of the Balloon to be seen, and all was perfect silence. I could have almost imagined that I was an inhabitant of a little world of my own, fixed in the immensity of space, and could view at my feet, the earth in motion, revolving on its axis. I felt no unpleasant sensation, no difficulty in breathing, no pain nor swelling in my head, as has been said by some aeronauts, to be experienced at great altitudes; but I have no doubt, that at the altitude of 3 1-2 or 4 miles, owing to the rarity of the atmosphere, difficulty in breathing, and a swelling in the head are experienced.

At 25 minutes after six, I had a fine view of the setting of the Sun; 30 minutes after six I passed over Williamsburg; about 7 o'clock over Georgetown; and although I was several miles distant from the Ohio river, it appeared but very little to the right of me, and I could distinctly see Augusta and Maysville, and the towns and farms alongside of the river. A little before 8 o'clock I passed over West Union. The wind now changed a little to the South, about one point, making S. E. by East. About 9 o'clock I passed a little to the left of Portsmouth; could see plainly the Scioto river and the canal. I was enabled to see the different places over which I passed by the light of the *Moon*, and by the lamps and lights in the houses. These lights, which were numerous and which I could see in every direction in which I turned my eye, formed a field of fiery stars at my feet, and contrasted finely with the brilliant stars that shone in the cloudless hemisphere above me.

Soon after passing the Scioto River I entered another current of air, which carried me due East, and immediately over Concord. Soon after I passed into another current, which carried me East North East, and brought me at 11 o'clock nearly up to Gallipolis, a little below which I crossed the Ohio River. On passing into a new current of air, the Balloon is slightly agitated, at which time I would always be particular in ascertaining its direction. Soon after crossing the Ohio, the Balloon was again agitated, and I found that I had passed from the East North East current, into another, which carried me South East, and soon brought me over the Kanawha River, and from the rapidity the terrestrial objects appeared to move, I found my rate of travelling had increased. At half after twelve I passed over Charlestown, and in a few minutes I was carried over the Furnace of the Kanawha Salt Works. I continued this course until I was in sight of the fork formed by Gauly and New Rivers.

While in sight of New River, I approached the earth; my ballast was nearly exhausted, and as the place over which I was floating appeared to be an open country, I prepared for a descent. I threw overboard my Anchor, which, after dragging for a little distance, caught firmly hold of a tree; but on coming close to the tops I found, to my surprise, that instead of a fine open country, I was in a dense forest on a considerable elevation. The wind was blowing powerfully, and finding it impossible to break the hold of the anchor, the only way of liberating myself from this situation was to cut away the cable. Thus I did, and in a short time ascended to an altitude as great as I had previously attained. The cold was intense, but I could not ascertain the height of the thermometer; I have no doubt it was nearly as low as zero. I had now lost sight of the water courses, and could see no lights in any direction I laid myself down in the bottom of the Car, buttoned my coat tightly around me, put on my gloves, covered myself with two blankets, which I had taken as wrappers for the Balloon, drank some brandy, felt comfortable and highly delighted with my novel trip, and in this situation fell fast asleep. I was wakened, at last, be my car striking. I immediately sprang on my feet, and in another moment the Car was dragging over the tops of the trees. I saw before me a river and I thought some buildings; they appeared but a little distance from me; but I afterwards found they were about four miles off. I attempted to stop my Balloon by clinging to the branches of the trees. Several of them broke; but at last I caught hold of a strong bough; and by clinging with all my strength with one hand, and pulling the Valve rope with other, I was enabled in a short time to draw my Car down the tree several feet, and to secure it by means of a rope. After being confident that I had secured my balloon, I looked at my watch and found it to be half after after 2 o'clock. At this time of the morning I thought it would be useless to go in search of any assistance. I therefore remained in the Car, 40 feet at least form the ground, until day break, and then descended to explore the wilderness in which I had landed.

I could discover no trace of human footsteps, no mark of change produced by man. Numerous large trees had been levelled to the ground, but there was no mark of the woodman's axe upon them; they had evidently been uprooted by the hurricane. Perceiving that I was on a mountain, and that there was another point still higher, I ascended to the top of it, and could perceive in the valley, and in the direction that I had seen the river the previous evening, a cultivated spot. After travelling alongside of a beautiful spring rivulet for about 3 miles, I found this spot, but had to follow a track of 2 miles further to get assistance. We conveyed the balloon to the house of Mr Joseph Graham, a respectable and intelligent farmer, with whom I remained three days before I could get a conveyance to return. During my stay at Mr Grahm's I was visited by great numbers of people from the surrounding country.

The spot on which I landed, is the top of the mountain, 3000 feet (as indicated by the Barometer) above the level of the sea, and is called Stevenson's Knob, or Stinson's Knob, near Keeney's Knob, Monroe county Virginia, about four miles from Green Brier River, 18 miles from Union, 20 miles from Louisburg, within sight of the Alleghany mountains, and at a distance from Cincinnati, according to the route I travelled in the balloon of 350 miles, but according to the usual method of travelling more than 400 miles, which distance I travelled in 9 1-2 hours.

The voyage I believe has fulfiled the promises I made in my advertisement, and is the longest voyage, *by far*, ever performed by any person in a Balloon.

MARRIAGES.

In this city, Mr N. I. Bowditch to Miss E. B. daughter of Ebenezer Francis, Esq.

In Roxbury, by Rev. Mr Putnam, Austin Flint, M. D. of Northampton, to Miss Anne, daughter of the late N. W. Skillings, of this city.

In Newburyport, Rev. Joseph Abbott, of Beverly, to Miss Margaret Ann, third daughter of Mr Stephen Tilton, of N.

In New York, 23d inst. Rev. Miron Winslow, missionary, from Ceylon, to Mrs Catherine Carman, of New York, sister of Mrs Scudder, of the Ceylon mission.

In Cambridge, on Thursday evening, by Rev. Mr Muzzy, Rev. Wm. Newell to Miss Frances Boott, daughter of Wm. Wells, Esq.

In Belgrade, by Rev. William Farmer Mr Manassah C. Blaisdell of New Sharon to Miss Phebe Furbush of Augusta.

DEATHS.

In this city, Benjamin, youngest child of George B. Edwards, aged 9 mos.

In Berlin Conn. 19 inst. Rev. Samuel Goodrich, aged 74. He was a native of Durham, and a graduate of Yale College.

In Northampton, N. H. Mrs Persis C. wife of Mr Abraham Towle, formerly of this city, aged 27.

In Hingham, Mrs Elizabeth, wife of Ebed Hersey, Jr. Esq. 46.

In Hancock, Me. Mr Elijah Stratton a revolutionary soldier, 72.

In Surry, Me. Mrs Nancy, wife of Mr John Young, aged 55, formerly of Hingham, Ms.

GREENWOOD'S HYMNS.

CARTER, HENDEE & CO. have just published the fourteenth edition of "A collection of Psalms and Hymns for Christian worship," by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns has been universally approved, by all persons who have examined it, and has given great satisfaction where it has been used.

The following are some of the societies and towns in which it has been used, viz—King's Chapel (Mr Greenwood); Hollis street Society (Mr Pierpont); Second Society (Mr Robbins), *Boston.*—East Cambridge, Cambridge-Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Shirley, Duxbury, Hubbardston, *Mass.*—Walpole, *N. H.* — Hartford, *Conn.* — Portland, Hallowell, Augusta, Castine, *Maine.*—Brattleboro', *Vt.*—Savannah, *Geo.*, and many other places in New England, and the southern and western States. may 2

ACADEMICAL CLASS BOOKS,

PUBLISHED by CARTER, HENDEE & CO., School Book publishers, Boston.

Reading.—Pierpont's series, viz: National Reader, Introdution to do., American First Class Book;—Worcester's Second, Third and Fourth Books for Reading and Spelling.

Arithmetic.—Smith's and Walsh's, Grund's Exercises in do.

Algebra.—Bailey's First Lessons, Grund's Exercises in do., Grund's Algebraic Problems.

History.—Parley's First, Second and Third Books, do. Tales of Rome and Ancient and Modern Greece, Mythology, Goodrich's History of the United States with Emerson's Questions, the Historical Class Book, Hildreth's View of the United States, Sequel to do., Whelpley's Compend of History and Questions, Outlines of Chronology, Ancient and Modern, with a Chart.

Geography.—Field's Geography and Atlas, Goodrich's Universal Geography, Geographical Copy Book.

Astronomy.—Vose's and Grund's.

Chemistry.—Grund's Elements.

Philosophy.—Bakewell's by Bailey, Grund's.

Geometry.—Grund's Plane and Solid.

Classical.—Cleaveland's First Lessons in Latin, Walker's Latin Reader, parts 1 and 2, Lempriere's Classical Dictionary, abridged.

The Academical Speaker, the Political and Moral Class Books, Lessons in Enunciation, Studies in Poetry for Female schools, Johnson's Dictionary improved by Todd, First Book of Fine and Useful Arts, Walsh's Book Keeping, Noyes's system of Penmanship, Blake's Evidences of Christianity, Parley's Animals; Lectures to Young Ladies, by Mrs A. H. L. Phelps; American Common Place Book of Prose and Poetry; Russell's Rudiments of Gesture.

☞Teachers are invited to call and receive copies of any of the above for examination. may 2

THE FUTURE LIFE,

A SERMON Preached on Easter Sunday, 1834, in the Federal street Church, Boston, by Wm. E. Channing.

This day published by JAMES MUNROE & Co.
May 2

LIBERAL PREACHER FOR MAY.

JUST published, at 134 Washington St. The Liberal Preacher for May, 1835, containing a Sermon by Rev. William E. Channing, D. D. of Boston Mass.—"The Future Life." may 2

VALUABLE *work for Academies and Sunday Schools.*

A Catechism of Natural Theology. By I. Nichols, D. D. "Every house is builded by some man. He that built all things is God."

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Child's book on intemperance
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Sephora, a Hebrew tale
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Reflections in retirement
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The Mother at home do.
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The Holy Land and its inhabitants. By Bulfinch
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The following is a list of the manuals and works for Sunday school teachers generally used in Unitarian parishes.

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Field's Questions
Worcester Association catechism
Channing's do.
Carpenter's do.
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Abstract of Bible history
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Hamilton's Questions
Forms of devotion for the opening and close of the Sunday school
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Calmet's dictionary of the Bible
Kenrick's Exposition
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Paley's Evidences
Dabney's annotations
Locke on the Epistles
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Blake's evidences of Christianity
Jahn's Archæology
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Ware on the Formation of the Christian character
do. Sunday Library apr 25

IN PRESS,

THE Child's Duties and Devotions, by Jonathan Farr, and will be published in a few weeks by JAMES MUNROE & Co. Boston Bookstore, 134 Washington street.

PREFACE.

In the following pages I have endeavored to speak to children plainly, affectionately and earnestly. It has been my object to instruct their minds, to interest their feelings and impress their hearts; to make them acquainted with their condition, their obligations and duties; and to inspire them with virtuous and pious sentiments.

I have taken it for granted that children between six and twelve years old are rational and accountable beings; and that they need the influences of our holy religion. They have many temptations to resist, and many trials to endure, and they have many moral and spiritual wants, which nothing but the Gospel can supply.

That this little volume may aid the cause of early piety is the prayer of the author.

Harvard, April 4, 1835. apr 18

DEWEY'S DISCOURSES.

DISCOURSES on various subjects, by Rev. Orville Dewey.

Received and for sale by JAMES MUNROE & Co. Boston Bookstore 134 Washington st. ap 18

CALVIN'S INSTITUTES &C.

FOR sale at 134 Washington street the following rare works, folio—the reading all perfect, and in other respects in as good a state of preservation as could be expected from their age.

"Institvtio Christianae religionis, Iohanne Calvino Avthore."

Additi sunt nuper duo Indices, ante ab A. Marlorato collecti: quorum prior res præcipuas, posterior in ea expositos copiosissime sacræ scripturæ locos continet.

Genevæ, Franciscus Perrinus. M. D. LXVIII.

Mosis Libri V, cum Iohannis Caluini Commentariis. Genesis seorsum: reliqui quatuor in formam harmoniæ digesti.

Præter indices duos alphabeticos rerum quarundam in hisce Iohannis Caluini Commentariis notabilium, calci huius voluminis adiectos, vnum in Genesin, alterum in reliquos quatuor libros in forma harmoniæ dispositos: habes & tertium, qui, singulorum capitum quilibet versus (varie alioqui, prout operis ratio postulauit, dispersi) quota pagina inueniri possint, protinus indicabit.

Genevæ, Anno M. D. LXIII. Excvd. Henr. Stephanvs.

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Locke's Paraphrase and Notes on the Epistles

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

COMMUNION HYMN.

"Ye are my friends, if ye do whatsoever I command you."—John xv. 14.

Are ye his friends?—Now with clean hands,
And with pure hearts, give homage due;
Lo, where Jehovah's altar stands,
Friends of his Son,—your vows renew.

Are ye his friends?—what the record
Of deed abroad,—or thought within?
Are your lives sacred to the Lord?
Forsake ye all to follow him?

Are ye his friends?—strict search the heart,
Each secret cell with zeal descry;
With Mammon ye must share no part.
Is there one Judas,—bid him fly.

Are ye his friends?—can ye retrace
No hour when ye denied his sway?
He died for man's offending race;—
Say how do ye such love repay?

Are ye his friends?—oh, never stray
From his safe fold,—but gathered there,
His name confess, his laws obey,—
Exalted then,—his glory share! X.

FOR THE CHRISTIAN REGISTER.

THE SOUL'S REFUGE.

"Repose thou on the Lord, and in him place thy trust."—Ps. xxxvii. 7.

Where can my soul in safety rest—
To whom in every danger flee?
Where can the longings of my breast
Fruition find?—where but in THEE?
—On Thee, on Thee, O God above,
I 'll fix my thoughts, my hopes, my love.

A wayward wanderer from the road
Where shines the Sun of Righteousness,
I 've strayed in sin's illusive paths,—
And proved there is no power to bless
The living soul, but thine, O Lord,—
No light to guide, but thy sure word.

Henceforth should gathering mists surround
And fill my soul with doubt and fear,—
Should sickness, sorrow, want and wo
Wring from my heart the bitter tear,—
I 'll not despair,—but rest in God,
And trust his never-failing word. M.

BIOGRAPHICAL.

DR THOMAS MANTON.

[*Concluded.*]

In the year 1660, Mr Manton was very instrumental, with many other Presbyterian Divines, in the restoration of King Charles II. He was one of the ministers appointed to wait upon the king at Breda; and was afterwards sworn one of his majesty's chaplains; but he never preached at court. In the same year, he was with Dr Bates, and several other Divines, by virtue of his majesty's letters created Doctor of Divinity, at Oxford. He was one of the ministers who waited upon the king after his arrival, to crave his majesty's interposition for reconciling the differences in the church; and afterwards joined several of his brethren, in a conference with the episcopal clergy, at the Lord Chancellor's house, preparatory to the declaration of his majesty, who was likewise present. Upon the terms of this declaration, Dr Manton continued in his living of Covent-garden, and received episcopal institution from Dr Sheldon, Bishop of London, January 16, 1660-61. Having first subscribed the doctrinal articles of the Church of England *only*, and taken the oaths of allegiance and supremacy, and of canonical obedience in all things lawful and honest. The Doctor was also content that the common-prayer should be read in his church. Soon after this, he was offered the deanery of Rochester, which those who had purchased bishop's and dean's land pressed him to accept, offering him their money for new leases, which he might have taken with the deanery, and quitted it again in 1662, as there was then no assent and consent imposed; but he scorned thus to enrich himself with the spoils of others; and finding how things were going at court, absolutely refused.

In 1661, he was appointed one of the commissioners at the Savoy conference, where he behaved with great modesty, and used his utmost endeavors for a reconciliation, but without success. Bishop Reynolds was the first Divine, on the part of the Presbyterians, who received the commission from the Bishop of London, which he immediately communicated to Dr Manton, in a letter dated April 1, 1661, wherein he expresses his own candour and goodness and his great respect for the Doctor.

In the interval between the restoration and his ejectment, he was greatly esteemed by persons of the first quality at court. Sir John Baber used to tell him, that the king had a singular respect for him; and the Lord Chancellor Hyde always treated him with civility and kindness. He had free access to him upon all occasions, which he improved not for himself, but the service of others. But so fickle is the favor of the great, that upon his refusing the deanery, he fell under Lord Clarendon's displeasure; and he once accused him to the king of dropping some treasonable expressions in a sermon: on which his majesty sent for him, with an order to bring his notes. Having read the passage referred to, the king asked him upon his word, if that was all he said; and upon a solemn assurance that it was, he replied, "Doctor, I am satisfied, and you may be assured of my favor; but look to yourself, or else Hyde will be too hard for you."

Dr Manton continued preaching, without molestation, till Bartholomew-day, 1662, when he was obliged to resign his living; and three days after he presented the petition of the ejected ministers to the king for a toleration. After his ejectment, he usually resorted to his own church, where he heard his successor, Dr Patrick, afterwards Bishop of Ely; but that great man having imprudently and unjustly, charged him with being the author of an anonymous and scurrilous letter, and accompanied the charge with some unbecoming reflection, he discontinued hearing him any longer. After this he preached on the Lord's-day evenings in his own house, and also on Wednesday mornings, when the violence of the times would permit. During his residence in that parish, he enjoyed so much the respect and goodwill of his neighbors, that they were generally civil to him, and gave him no trouble; only a little before his ejectment, one Bird, a tailor, and a zealous stickler for the common-prayer, complained to Dr Sheldon, Bishop of London, that Dr Manton deprived him of the means of his salvation; meaning the use of the common-prayer: "Well, (says the bishop) all in good time; but you may go to heaven without the common-prayer." When the laws empowered the prosecution of nonconformists, he was often threatened by one Justice Ball, who lived within a few doors of him, and was, at last as good as his word. The church-wardens, also, gave some trouble; but the Duke of Bedford, having always the choice of one out of the three; took care to have him a friend of the Doctor, and the Duke giving him his countenance in other respects, kept him from the malice of the meaner people. Lord Wharton was also his friend, and allowed him the use of his house, which adjoined his meeting in St. Giles; and the good-natured Earl of Berkshire, though a Jansenist Papist, who lived next door to him, gave him liberty, when in any trouble, to pass over a low wall into his premises.

After the passing of the Oxford Act, in 1665, Dr Ward, Bishop of Salisbury, in a debate in the house of lords, when speaking of the Presbyterians, said, "It is time to look after them, when such men as Dr Manton refused to take the oath; but this slander was soon repelled by the Lord Chamberlain Manchester, who assured the house of the falseness of the charge; and that he himself had administered the oath (of allegiance and supremacy) to him, when he was sworn one of his majesty's chaplains. The Doctor took notice of this as very disingenuous, because, not long before, the bishop and he had met at Astrop-Wells, and the bishop not only treated him with great civility, but entered into particular freedoms with him. The Doctor, indeed, was in his judgment utterly against taking the Oxford oath, viz. "That it is not lawful, upon any pretence whatsoever, to take arms against the king—and, that we will not, at any time, endeavour any alteration of the government in church or state." And when some of his brethren were satisfied to take the oath, upon the Lord Keeper Bridgman's explaining it as only meaning "unlawful endeavors," the famous Mr Gouge came from Hammersmith, with a design to take it; but calling upon Dr Manton in his way, to know his opinion, he was so well satisfied with the reasons he gave against it, that he never took it afterwards.

In 1668, when the scheme of a comprehension was on foot, Dr Manton was one of the ministers consulted in that affair, and together with Mr Baxter, had a meeting with Dr Wilkins and Dr Burton; when proposals were drawn up, and corrected, by mutual consent. But when the bill that was prepared by Judge Hale, was laid before parliament, it was rejected upon the first motion, by the high-church party. Afterwards, when the king was inclined to grant an indulgence, he ordered some of the nonconformists to be told, that if they would petition for relief, they should be favorably heard. Upon this, Sir John Baber, who was the Doctor's near neighbor, and owed all his preferment to his interest, acquainted him with the king's intentions. But there being some dispute about the manner of wording the address, Sir John unexpectedly called upon Dr Manton, and Dr Bates, and took them with him to Lord Arlington's lodgings, at Whitehall. When they were met together, the king, to their great surprise, came into the room; it was thought by design. Dr Bates pressed Dr Manton to address the king for his indulgence, which he did in a few words, and with great caution; but it was kindly accepted by his majesty, and well approved by the ministers when it was communicated to them: so that their differences were happily adjusted.

During the short time this indulgence lasted, it proved an unspeakable blessing to many. Dr Harris says, he remembers to have heard some of the ejected ministers speak of this period with particular pleasure. They observed, that after the looseness and excess that followed the restoration, the reproaches and persecutions of the Nonconformists, for several years, and the terrible judgments of plague and fire; multitudes, every where, frequented the opened meetings, some from curiosity, and some from better motives; many were delivered from their former prejudices; and received their first serious impressions: God remarkably owned their ministry at that time, and crowned it, under all their disadvantages, with extraordinary success. But the indulgence being recalled in 1670, the persecution was renewed, and the Doctor was apprehended on a Lord's-day afternoon, just as he had done sermon. The door being opened to let a gentleman out, the justice and his attendants rushed in, and went up stairs; they staid till the Doctor had done his prayer, and then wrote down the names of the principal person present. The Doctor being warm with preaching, they were so civil as to take his word to attend them another time, at a house in the Piazzas; which he did, in company with many persons of note, amongst whom was the Duke of Richmond. After some discourse, they tendered him the Oxford oath, which he refusing to take, they threatened to send him to prison. They dismissed him, however, that time, upon his promise to attend them again in two or three days, when they committed him prisoner to the Gate-house; allowing him only a day's respite, till his room could be got ready. This imprisonment, by the kind providence of God, proved more favorable to him than he could have expected. Lady Broughton, at that time the keeper, though noted for her severity in the execution of her office, behaved with great kindness towards the Doctor, allowing him a large handsome room adjoining to the Gate-house, with a small one sufficient to hold a bed. For some time it was not thought prudent to let any body see him, but his wife and servant; however, afterwards his children, and a few friends, were admitted, to the number of twelve or fifteen, which forming a small congregation, he continued his delightful work of preaching, twice on a Sunday, and once on a week day. The Lady Broughton taking a journey into the country, and placing great confidence in the Doctor, ordered the keys of the prison to be brought to him every night; and nobody had the opening and shutting of his apartment, but his own servant; so that he might, at any time, have escaped. But he only ventured out twice, when the town was pretty empty, to visit his worthy friend, Mr Gunston, of Newington; who, as he entertained a very high esteem for him, was agreeably surprised at the visit.

After his release, when the Indulgence was renewed he preached in a large room, in White-Hart-yard, not far from his own house; but there he was at length disturbed. A band of rabble came on the Lord's-day morning to seize him, but having timely notice of it, he escaped their fury. Mr James Bedford who preached for him, having taken the Oxford oath, was dismissed; but they took down the names of several people present. The good Lord Wharton was there, whom they pretended not to know, and on his refusing to tell his name, threatened to send him to prison, but they thought better of it. The place was fined forty pounds, and the minister twenty, which his lordship paid. Upon the Indulgence being more fully confirmed, in 1672, the merchants, and other citizens of London, set up a lecture on a Tuesday morning, at Pinners'-Hall; when Dr Manton was one of the first six chosen, and opened the lecture. He was much concerned at the little bickering which began even in his time, but afterwards broke out into scandalous contentions, and at length an open division. A great clamour was raised against Mr Baxter, for some things he had said there, particularly in a discourse on John v. 40, of which he complained to Dr Manton, who on his next turn at the lecture, in the close of his sermon, pretty sharply rebuked them for their rash mistakes, and unbecoming reflections upon so worthy and useful a person. The Doctor always entertained a high esteem for Mr Baxter, whom he considered one of the most extraordinary persons the Christian church had produced, since the apostles' days; and he has been heard to declare, that he did not look upon himself as worthy to carry his books after him. In 1674, he was engaged in another fruitless attempt for an accomodation. The principal persons concerned in this design, besides the Doctor, were Mr Baxter, Dr Bates, and Mr Poole, on the side of the Presbyterians; and Dr Tillotson, and Dr Stillingfleet, for the episcopal clergy.

The Doctor's health beginning to decline, his physicians advised him to desist from preaching, which he could not be persuaded to do for any considerable time, it being the delightful work of his life; but he at length consented to spend some time with Lord Wharton, at Wobourn. Finding, however, but very little benefit, he soon returned, and gave notice of his intention to administer the Lord's-Supper; but did not live to accomplish it. The day before he took to his bed he was in his study, of which he took a solemn leave, blessing God for the many pleasant and useful hours he had spent there; and expressing his joyful hope of a state of clearer knowledge, and higher enjoyments. At night he prayed with his family, under great indisposition, and recommended himself to God's wise disposal; desiring, "That if he had no further work for him to do, he would take him to himself." When he went to bed, he was suddenly seized with a lethargy, by which he was deprived of his senses, to the great grief and loss of his friends, who came to visit him. In this state he expired, Oct. 18, 1677, in the 57th year of his age. He was buried in the chancel of the church at Stoke-Newington, where his intimate friend, Dr Bates, preached his funeral sermon, from 1 Thess. iv. 17. *And so shall we ever be with the Lord.*

MISCELLANEOUS.

[From the London Monthly Repository.]

AMERICAN SKETCHES.

I love wild scenery; 'tis delightful to contemplate nature out of prison, for earth's aspect may exhibit too much of man, and European scenery bears, to my eyes, a great deal of this character. The dark forests have been thinned, the mountain sides laid bare, the plains rent by the plough, covered with habitations, or scored with walls and hedges; most of your eyes where you will, every spot is full of art. But in America the primeval features of the country still predominate, and art only appears as an occasional embellishment or contrast to set off in a stronger light the wildness of nature. 'Oh, there is a sweetness in the mountain air!' but he who uttered this exclamation would have felt its truth tenfold had he ever snuffed the mountain air of the new world, where the piles of native forest and the untouched soil breathe forth a fragrance upon the gale that the Alps and Apennines know nothing of. The remembrance that occasions one of the chief longings of the American while absent in Europe, is that of the fresh odour of his native woods. The scent of an orange grove does not awaken so delicious sensation as when some sylvan dell sends forth from its dense foliage of pine or oak a faint breathing of those wild sweets that load the gales of his native mountains.

New England abounds in beautiful scenery; the lakes, the rivers, the forests, the villages, the towns, and the cities, all these offer delightful pictures; yet, except in the wildest landscapes, there is a deficiency of certain features which are necessary to constitute a picturesque view; castles and towers are wanting; here are no tottering walls, broken arches, ruinated mansions, or lowly cottages to group and contrast in picturesque assemblage; the works of man, and man himself, lack that picturesqueness of appearance which characterises the scenery of the old world. Compare a country scene in Italy with one in New England: the dwelling of the Italian peasant is, perhaps, a picture in itself: small, yet a most fantastic bit of architecture, stone, wood, and thatch in picturesque combination; the remains of a temple or an amphitheatre ornament this rude structure; a ruined wall props one end; a straggling pathway, overgrown with weeds, leads by the door; a ragged-looking donkey is browsing in one corner, and a more ragged peasant is idly enjoying the sunshine in another; half-naked children with dirty faces, and a beggar with his tatters and tragical visage, occupy the foreground, while the ruined arches of a bridge choke a sluggish stream in the distance; all look very negligent and picturesque. On the other hand contemplate a New England farm: the house is a spacious wooden edifice, neat and comfortable; the walls and fences are in good repair; the barn is snug and tidy, the cattle are smooth and sleek, the garden exhibits straight lines and regular divisions; the roads are broad and even. Instead of beggars and idlers, you see a neatly dressed rustic driving his waggon to market; a smart-looking boy with his satchel trudging off to school, or a female with a leghorn hat and silk parasol—nothing looks so comfortable, thriving and unpicturesque.

Of such a nature, indeed, is the general contrast which strikes the observation of the American when across the ocean, and it is a contrast ever present to his mind. On the European shores, in spite of the wealth and luxury heaped up in every spot, and the thousand artificial means of promoting human happiness and the improvement of mankind, he is struck at each step with the marks of the sluggishness and decrepitude of decaying institutions; everything speaks to him of an old world; and his contemplations turn by contrast to his own land, where society has begun a new career, and all things exhibit the blooming freshness of young life.

[From Dunlop's Memoirs of Spain.]

SPANISH INNS IN THE 17TH CENTURY.

Much has been said and written concerning the temperance and moderation of Spaniards in the article of food; but on this point, Lithgow, who travelled in Spain early in the reign of Philip IV., draws a nice distinction. "The Spaniard, (says he,) is of a spare diet and temperate if at his own cost he spend, but if given gratis he hath the longest tusks that ever played at table." But though it may have been possible to procure tolerable provisions in Spain, and though the cookery in private families may have been excellent, the inns or posadas in the seventeenth century were proverbially bad. Throughout the Spanish provinces the lords and proprietors of certain cantons and jurisdictions, farmed out the right of erecting inns on their territories, and there was thus no emulation, as there could be no competition within a certain district. "But I should tell you," says Madame d'Aulnoy, "how one is served at these inns, they being all alike. When you come into one of them, wearied and tired, roasted by the heat of the sun, or frozen by the snows, you see neither pot on the fire nor plates washed. You enter into the stable and from thence into your chamber. The staircase by which you go up is very strait, and rather resembles a steep ladder; you are then shown an apartment hung with little scurvy pictures of saints; the beds are without curtains; they have only one cup in the house, and if the mule drivers get first hold of it, which commonly happens, you must stay patiently till they have done with it, or drink out of an earthen pitcher. Though you arrive at midnight, you must send to the butchers, the market, the tavern, the bakers, in fine to all parts of the town, to gather wherein to make a sorry meal. They put what you would have roasted, on tiles, and when it is well grilled on one side they turn the other; when it is flesh they fasten it to a string, and so let it hang on the fire, and turn it with their hands; so that the smoke makes it so black it is disgusting to look at. I think there cannot be a better representation of hell than these sort of kitchens and the persons in them."

This venta was in old Castile, but the Countess did not find that the inns in any degree improved as she approached Madrid. All Spanish writers, particularly the novelists, though on most points jealous in what concerns the credit of their country, confirm the truth of this picture, and bear ample testimony to the wretched accommodation in the posadas, and to the villany of vintners. They are represented as selling rain water, discolored with sloes, for wine,—giving mule's flesh in ragouts for veal, and cat's for hare.

FRENCH NAVAL IMPRESSMENT.—In order to supply the navy of France with men, the French government exercises a despotism which is even more oppressive than the British impressment system, and which is utterly incompatible with civil liberty. Every man over eighteen who has been engaged for a certain time in any kind of trade, coasting or fishing vessel, is registered in his district as belonging to the class liable at any moment, until he is fifty, to be called into the naval service. Even his having served in the ranks of the army gives him no title to exemption. When the service wants seamen, the Naval Prefect gives notice to the official head of each district of the number of men he is required to furnish. The number is immediately selected from those registered, and despatched to the port designated. Long or oft repeated service does not exempt any one from being thus forcibly torn from his family. The French paper, which describes the system, says:—"We know instances where sailors have been called out three or four times, and have not passed more than twelve months at home in an interval of twenty years." Such a system is calculated, we should think, not only to prevent the French naval force from being animated by that high spirit of zeal and patriotism, which is the most powerful element of naval efficiency, but also to operate unfavorably on commerce. Many, no doubt, are deterred from engaging in a business which subjects them to such an oppressive liability.—*Baltimore American.*

ANTIQUITIES OF ARKANSAS.—Arkansas, in common with many places of the West, has its antiquities; and they are surely most puzzling enigmas to the historians and antiquarians. A letter from a gentleman, now resident in that Territory, to his friend in Ohio, gives some account of these unaccountable remains. It says:—

"This country was once inhabited; and I propound this question to antiquarians:—When and by whom? Two miles from this on the banks of the White river, you can see the brick foundations of houses. Six miles from this six hundred and forty acres are enclosed by a wall, and in the centre there is a circular building.—North of this there are the ruins of a city; parallel streets crossing each other at right angles, may be traced by brick foundations, one mile in length. The bricks are shaped like modern bricks."

A CHINESE CUSTOM.—The Chinese inscribe sentences from their popular authors on nearly every article which is in common use. Several passages are usually written on the porcelain cups, or cut on the metallic vessels which are used in tea-drinking. These inscriptions are commonly moral sentiments, and whilst each one is "drawing" or sipping his tea, the conversation is very likely to fall upon the scrap of prose or poetry which meets the eye.

A PREACHER AND A SCOLD.—"When I returned to my lodgings (at Tremont House, in Boston) there I met a young man that was stone blind. "Well," says you, "that's no new thing." Stop, if you please; that puts me in mind of an old parson and a scolding woman that belonged to his church. She told him, in one of her tantrums, that she could preach as well as he could, and he might select the text. "Well," said the old man, "I'll give you one, and you can study over it. 'It is better to dwell on the house-top than in a wide house with a brawling woman.' "—"You good-for-nothing, impudent, old—what shall I say? do you go for to call me a brawling woman?" "Dear mistress," said the good old man, "you'll have to study a while longer, for you come to the application of the text before you discuss the doctrine."—*Col. Crockett.*

THE Springfield Collection of Hymns for Social Worship, by Wm B. O. Peabody—just published by S. BOWLES, Springfield, and L. C. BOWLES 147 Washington st. Boston.

Copies of the work for examination will be furnished on application to either of the publishers. m 21.

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